CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 16, 1842. VOL. XXI.—NO. 29

RELIGIOUS MISCELLANY.

For the Register and Observer.

BIOGRAPHY OF DR. FOLLEN. FIRST VOLUME.

In reading the Biography of Dr. Follen we have been irresistibly impelled to pause and reflect on the parts which exhibit his domestic character. They present, to use his own words, the science of the heart. His history so laid before us in a simple unadorned manner yet often abounding in beautiful sentences and reflections happily interwoven. Who can read the Biography without the deepest sympathy for the writer? How few could have reared such a monument while the heart was bursting with agony, while the imagination was yet pourtraying with peculiar vividness the last scene! Yet it was begun under such circumstances, and it is evident that new strength has been granted to the writer as she proceeded in the work. 'God gives us thoughts where we need them,' says Dr. Follen; God gives us likewise self-command and resolution. We can scarcely conceive of a more arduous task than to repress the overflowing emotion of the soul, and write for publication. But the Biographer has forgotten herself in the accomplishment of her purpose, and is only necessarily introduced where the beauty and disinterestedness of Dr. Follen's character have been exemplified by such allusions. We may easily imagine how much has been suppressed, and perceive that what has been recorded is a tribute to truth. It is not our intention to eulogize the execution of the work; it must meet the warm wishes of the friends of Dr. Follen; for it pourtrays him as he was while they conversed with him on earth, and gives them the assurance that by the practice of similar virtues they may meet him in heaven.

It has been observed that even good and conscientious men do not always understand the duties of domestic life; that the departments of husband and wife are still considered too separate and exclusive. The husband is to labor in some way or other for the support of his family, to procure them food and raiment by his head or hands, and on the wife devolves the physical and intellectual labors of rearing a group of immortals. Few that are conversant with life in its different walks but must have seen a feeble woman watching day and night over a sick child, bearing the whole burden without its being shared except by sympathy from the really well disposed father, simply because he has his own occupations to pursue and it does not occur to him that he can lay them aside or step out of his exclusive department to lighten household cares.

The heart, it is true, sometimes prompts a different line of conduct, and we have seen among the working classes beautiful illustrations of kindliness of nature. One instance in particular occurs, of entering a house and seeing a hardy, embrowned, coarse looking man, who worked daily at an iron-foundery, giving the children their supper, undressing and feeding the infant with all the tenderness and capability of the exhausted mother, who lay sleeping on the bed. He performed these duties not like a new thing, but as one who had learned by practice. His affections were evidently not his only prompters; a sense of justice and duty pervaded his conduct. The man was a hero in domestic life.

We are struck with the following passage as an illustration of our idea.

'It was Dr. Follen's custom at that time to write till one or two o'clock at night, and he loved to have the cradle of his infant son by his side, and rock him while he was writing that his mother might sleep.'

Such expressions as the following bring the man fully before us. In a letter to his father he says:

'Could I only show you my little boy with his forget-me-not eyes and his sportive shouts!'

Thus speaks his biographer:

'His recreation from study or College labors was playing with his 'little boy' and singing German songs to him. He had ceased to feel that he was singing songs of home in a strange land. He was so well pleased with his situation in Cambridge, and so confident that he should remain there that he purchased a piece of land and built himself a house. He looked forward to its being a permanent home for life. Its fond anticipations led him so far as to make him leap over the intervening years, and enjoy the thought of how well the nursery which we had planned for our infant boy would serve him for a study when his childish years should have passed away, and he should be a student in the University, in which his father was a teacher.'

We see him cheerfully giving up this happy home, this beloved establishment, his 'nice garden,' taking the books from their shelves without uttering a word of regret, and we fully understand the heights and depths of his disinterestedness. He made no compromise, no partial sacrifice; the health of his nearest friend was concerned; the Physician had prescribed travel, and he did not hesitate a moment to make every thing subservient to it.

We quote the following beautiful sentence:

'His journey (to Niagara &c.) was a great pleasure to him. His enjoyment of the glories and beauties of the visible creation, was deep and constant; it was a part of that worship, that was ever arising from his soul to the Author of nature. He would always step aside, when he was walking, in order to avoid crushing the meanest flower in his path. He looked up at the stars nightly with the same devout admiration as if they were but just hung in the unfathomable depths of the heavens; he rejoiced at the sight of the rising sun every new day as if it were but just created and he was seeing it for the first time. Nothing beautiful or good, nothing that he truly loved, ever lost its charm to him. What then must have been his delight to contemplate the boundless prairie, smiling and waving with flowers as far as the eye could reach; the solemn loveliness of our majestic lakes, and the unutterable glories of Niagara.'

Dr. Follen's habit of occasionally writing down his thoughts has furnished us with many valuable and striking ones as given by his Biographer. We collect only a few:

'Religion is the desire after an infinite existence and efficienty; when we shall be clothed upon with that angelic wisdom which belongs to celestial childhood, our volumes of learning will appear to us what they are to our children now, play things, at least footstools to stand upon, and thus to add some cubits to our pigmy stature.'

'There is such a thing as experience of immortality even in this life. The mind, by constant exertion, is separated and weaned from the body.'

To us the description of the social parties at New York, while Dr. Follen officiated there as Pastor, is strikingly attractive and carries us back to days of primitive simplicity.

Every Wednesday evening was set apart to receive all visiters who chose to come. No preparations were required—the rooms were lighted—and people went if they pleased in their usual dress. The only refreshment was a glass of water if desired.

'These social parties were eminently successful; in fair weather our rooms were always full, and even when stormy there were some who did not fail to come. We had the pleasure of introducing to each other many who had found the divisions of the pews impassable barriers to a friendly acquaintance, and who have since become true and warm friends. The rich in worldly goods, they who were gifted with the heavenly dowry of genius, the artisan and the artist, the flattered favorites of the world, and its poor forgotten pilgrims, the home-bound conservative, the republican stranger, whose home was the world, and the exiled philanthropist, the child and his proud grand-parent, the learned, and the unlearned, the grave and the gay all met at our house and passed a few free and happy hours in an unrestrained and friendly intercourse, recognizing the bond of brotherhood, which exists between the members of God's human family.'

We honestly confess that we think the success of these gatherings almost unprecedented. Perhaps there are few places where lines are more arbitrarily drawn than in the city of New York. To collect such circles for *social communion* was truly a triumph, and marks the intellectual character of the meeting. To add to the patriarchal simplicity of the whole, Dr. Follen gave his invitations from the pulpit. It may be truly said that there is nothing so cheap as the pleasures of society—and yet we make social meetings rare and troublesome by costly and expensive preparations. Dr. Follen was republican in his feelings from the highest and noblest Christian principles, and much as he saw in our kind of freedom to wound his very spirit, he still held fast to his faith, that America was a land of promise. He thus wrote to his father.

'My attachment to this glorious country increases daily although my love to my old father-land does not grow cold. Many glorious productions flourish and increase in Europe, but man who is there only a hot-house plant finds here his native soil.'

There is a noble frankness running through this memoir which is truly touching. Alluding to their residence in the country the writer continues:

'We practised necessarily, this winter, the strictest economy. Through mud, and cold, and storms Dr. Follen walked eleven miles to the Church where he was engaged to preach. Far from uttering a complaint at the cold, fatigue, or inconvenience which he occasionally had to endure, he always returned home with a smile upon his face that seemed to say, 'I have been about my Father's business.' When urged to take a chaise in bad weather he replied: 'I like walking better; having no horse to take care of, I have my mind free, and I often compose my sermons on my way.'

His gentle allusions to his own want of worldly success show the nature of his mind and fully develope the cause. He never could lower his standard of right. We may mark it in every disappointment, in every failure. We do not expect that the merely worldly can go along with him in his motives, but he never bowed before their tribunal.

The disappointment he experienced in the delivery of his lectures on Switzerland is related by his Biographer with touching ingenuousness. There are many who from false pride would have passed it by, and by so doing suppressed some of the most beautiful traits of Dr. Follen's character. They would have varnished over the account with phrases we have often heard used: 'Though the audience was small it was highly select or respectable,' &c. &c. But the disappointment is related with the utmost simplicity. After sanguine expectations he found that not enough hitherto was taken to pay half the expenses of the hall.

The manner in which he conducted is eloquently described, and we would refer to the 547 page for the account of it. The moral excellence and dignity with which he met the disappointment of 'endless rows of empty seats,' and the calm serenity with which he delivered his beautiful lecture on the history of Switzerland with the same interest as if the room had been filled, was an instructive lesson to those whose spirits rise or fall by the breath of popular notice.

'As he went home that night to Lexington' (says his Biographer), a distance of more than eight miles, he simply said 'It is evident that I am not the fashion in Boston.' He uttered no complaint; there was the same serene composure in his manner, the same quiet cheerful acquiescence in his disappointment when we were alone as there had been in the lecture room.'

How deeply must he have felt on this occasion the value of that 'friend who sticketh closer than a brother.' He continued his lectures; she suggested to him that when written they would be a valuable history of Switzerland; he delivered them once a week. They returned to Lexington the same evening through heavy roads and cold weather, and it was often dark; yet his cheerfulness seems to have been unimpaired. There is a magnanimity in this little incident that speaks volumes. We are glad to find that in the end his pecuniary loss was small. The successful course of lectures which he afterwards delivered at New York on Schill— must hove fully convinced him, were such conviction wanting, that the failure of his lectures in Boston was owing to hard times, numerous lighter entertainments, and perhaps a general indifference to the subject he proposed.

But we close our remarks into which we have been involuntarily drawn. We think this volume must be read with deep interest; we honor the motives which called it forth; we honor the execution. The works of Dr. Follen contained in the four succeeding volumes will be duly appreciated by all who read them. It has been the traits of his domestic character upon which we wished to dwell. In practical life we find our strongest incitements to virtue and goodness, and few biographies present as ennobling a view as that of Dr. Follen.

ARCHBISHOP LAUD.

A strong disposition has been manifested by the writers of the Oxford Tracts not only to depreciate the early Reformers, but to extol such monsters as Archbishop Laud; and it is no uncommon thing to find this notorious bigot and persecutor praised by High Churchmen in this country. With a juster estimate of his character, however, the *Episcopal Recorder*, a paper devoted to the interests of what is called the 'Low Church' party, remarks as follows:

'But when we are asked to contemplate Laud as a martyr, and a model for a Christian Bishop—as a finished specimen of ecclesiastical excellence—the view in which the Tractarians represent him, every feeling within us revolts at the idea. Such a challenge forces us to point to the gross and glaring crimes which stain his character, and which will, while history lasts, make his memory come up into the nostrils of men with ill savour. Can we ever forget his deliberate solemnization of the marriage of the Earl of Devonshire with the lady Penelope Devereux, thus giving his public sanction both to seduction and adultery? and in reference to which King James, when a mitre was asked for Laud, made the tart reply—"Was there a certain lady who forsook her husband, and married a Lord that was her paramour? Who knit that knot? Shall I make a man a prelate, one of the angels of my Church, who hath a flagrant crime upon him?" Can we forget that the infamous Courtier Buckingham, and "the wicked Earl" of Strafford, each one branded with the deepest sins of licentiousness, were his patrons; his chosen confidential friends and advisers? Can we forget his unwearied efforts to bring about a legalized desecration of the Sabbath? Can we forget his cruel and bloody acts in the Star Chamber, where his voice was almost law, and where he exerted his whole influence to deliver over to cropping, and slitting, to imprisonment and death, Christian men who had no other crime, than that they thought differently upon religious subjects from him? Can we forget the dreadful punishment which Laud inflicted upon the father of archbishop Leighton, a Scotch divine, merely for having written a book against prelacy? The *unanimous* decision of the Star Chamber was, "that Doctor Leighton should pay a fine of ten thousand pounds; that the high commission should degrade him from his ministry; and that he should be brought to the pillory at Winchester, while the court was sitting, and whipped; after whipping be set upon the pillory a convenient time, and have one of his ears cut off, one side of his nose slit, and be branded in the face with a double S. S. for a sower of sedition; that then he should be carried back to prison, and after a few days to be pillored a second time in Cheapside, and be then likewise whipped, and have the other side of his nose slit, and his other ear cut off, and then be shut up in close prison for the remainder of his life."

Is this the Catholic mode of answering arguments against prelacy? Is the Episcopal Church to be built up by canonizing such men? Out upon such champions for Episcopacy, as would set up Laud as a model for a Christian bishop! In what a strong and beautifully-contrasted light does the gentle, meek, and holy Archbishop Leighton appear with this picture, the son of the very man upon whom Laud wreaked his cannibal rage! Which is the model for a Christian Bishop,—the fierce, ambitious, bloody Laud, or the mild, self-abased, heavenly-minded Leighton? Which is the Episcopal Church? The Tractarians canonize Laud, while they disparage Leighton.'

For the Register and Observer.

PEACE OF CHRISTIANITY.

'Make the world Christian, and you will have no need of Peace Societies'—is the frequent reply to applications from the organized friends of peace for aid in the promotion of one of the greatest and most truly Christian of causes. It is often made by the pious and intelligent, but always by those who have given but little attention to the subject. 'Let men be converted to Christianity and wars will cease of course, and universal peace and love prevail, and not till then,—and all previous efforts directed specially to this end are premature and useless.'

But Christianity has prevailed over the greatest part of the civilized world for centuries, and yet the nations who have embraced it have not ceased from war, but seem rather to set an example to heathens and Mahometans of superior malignity and destructiveness in this unholy practice.

This is because they are merely nominally Christian, and have not imbibed the true and pure principles of Christ.

Have there then not been creeds and [illegible] of these nations and sect upon sect arising among them? Have none of these found the faith as it is in Jesus? and have any of them laid down the sword or urged their Christian brethren to do it? Have there not also been in all ages of the Church great scholars sedulously engaged in the critical investigation of the Scriptures to discover the truths they contain; and men of eminent piety and charity who have shed the warmest influences around them, and gone to their graves with the reputation of saints upon the earth? Under all these influences have no glimpses of true religion been caught by communities eagerly professing to be willing to receive it?

Oh! there is no defect of knowledge in the world. Churches and people understand very well what are the essentials of Christianity; they differ, to be sure, about unimportant matters, but the great doctrines of love to God and love to man—the moral purity, the humble and pacific principles—he who runs may read. The difficulty is, they are not disposed to practice them—their selfish interests and passions interpose to prevent their obedience, and render them averse to religious duties?

Well then, if the clear knowledge of the truth does not lead men to practice the affectionate and pacific principles of the Gospel now, what assurance have you that they ever will produce this effect? What further conversion is the nominally Christian world to go through to enable men thus to connect their faith with self-denying obedience? Has not the necessity of such self-denial been preached in all ages? and is it true that exhortations of this nature have produced no effect? Monks, Nuns and Anchorites innumerable—in the early ages of the Church—mortified the lusts of the flesh, resigned the pleasures of the world, and subjected themselves to voluntary poverty, privations and even tortures, to evince the strength and sincerity of their obedience to the Gospel. Vast plains of Europe and Asia were at one time covered with the armies of men who at the preaching of a monk abandoned the comforts of home, tore themselves from every domestic enjoyment, and taking the red cross upon their bosoms devoted their persons and their fortunes to the perils of famine, disease and violent death, in enthusiastic desire to recover, from infidel possession, the tomb of their Redeemer; and in more modern times what generous efforts and sacrifices have been made for the instruction of the ignorant, the relief of the pauper, the comfort of the prisoner, the emancipation of the slave! What myriads have dashed forever from their lips the fascinating cup at the presentation of the Christian pledge! How many and severe are the perils and destitutions through which the far distant missionary perseveres in extending the religion of his Lord, and yet how do all these great Christian movements conduce to peace? The very minister of the Gospel who enjoins and animates them from the pulpit, preaches also from that place the same sort of military patriotism (patriotism) which resounded in the Temples of heathen Greece and Rome, and the openings made by the missionary in the separating walls of benighted idolatry, is immediately entered by the rapacious trading ships and the destroying armies of Christians. In the case of the Crusades is it not plain that a sincere zeal for Christianity, as it was then understood, led to that enormous violation of its plainest precepts?

Then it appears that after all the doctrinal preaching of ages, and the exhibitions of self-sacrificing zeal, Christianity—as applied to Peace at least—has never been understood aright.

Most plainly; and it is equally clear that all the instructions and all the conversions and all the sacrifices that can be made for its advancement can never produce universal peace until the true pacific character of the Gospel is distinctly taught and admitted. But this has not until lately been attempted—it must be done—it cannot be accomplished by one or two important individuals—it requires extensive influence and ample means, and therefore organized effort. Here then we have the necessity of Peace Societies, and the duty of pacific Christians to give them support. It is the express object of these Societies to demonstrate the anti-martial character of the religion of Christ, and all the success of the efforts and sacrifices which can be obtained without this element, will be ever ineffectual for the pacification of the world.

Yet it is true that when all men embrace real Christianity peace shall prevail. 'Nations shall learn war no more.' But what sort of Christianity? It must be a Christianity in which the peace principle shall be interwoven, and made as distinct and prominent, as it really is in the New Testament, and not the spurious Christianity, which has diluted this principle into a general sentiment of benevolence, no ways in advance of that inculcated by heathen philosophy, and equally admitting the most revengeful conflicts, on the ever-false plea of self-defence. Here then we have arrived at a point at which we may present the [illegible] position given to us. To those who say that when all men are Christian all will be at peace, *and not till then*, we can reply that when the Gospel principles of *peace* are diffused, men may be brought to *Christianity*, and not till then. It is in vain that your Constitutions and laws are based on a recognition of the Christian religion, if those who make and execute them are arming themselves and their subjects for deadly conflict with each other. It is in vain that your ministers teach from the sacred desk the humble self-denying benevolence of the Gospel, while they preach with equal fervor to military bands the duties of heathen patriotism. In vain are your Bibles spread through every land, if—given as a whole—the ignorant reader draws from the Old Testament a confirmation of his martial propensities positively forbidden in the New. In vain are your light tracts borne on the wings of the wind over civilized nations, bearing the doctrines of the cross, if they every where meet that cross on the banners of their warring armies. In vain your missionaries traverse trackless oceans and pathless deserts to carry the tidings and the conditions of salvation to Pagan regions, if the desolation of the *Christian* cannon follows in his track. The conversion of mankind to a corrupt warlike Christianity is not favored by God, and will not be accomplished. Christian nations must convert themselves to true pacific Christianity, or abandon Pagan realms to their scarcely inferior idolatry.

J. F. B.

SENTIMENTALISM—BULWER—GROWING SERIOUSNESS IN THE WORLD.

[From the Boston Quarterly Review.]

Even more objectionable still than the 'Satanic school' do we regard this sentimentalism, which has been vented upon the world by the *Nouvelle Heloise* of Rousseau, and the *Sorrows of Werter* by Goethe. It is weak and weakening, and whatever weakens is immortal. This refined sentimentalism, which with us passes under the respectable name of transcendentalism, is altogether more to be dreaded than open, avowed, unblushing sensualism. The last may be seen and guarded against, but the other steals in with a fine phrase, or in a caressing tone, and pollutes the heart before the least alarm has been taken. Sentimentalism also does its principal mischief among the most gifted, and those who have had the fairest opportunities for intellectual and artistic culture. It touches, pollutes first and foremost the amiable, the imaginative, the educated, the refined, making too often of the abodes of wealth, ease, leisure, and refinement, mere hotbeds of vice and corruption. Sensuality lies ever at the bottom of sentimentalism, and they who deny the body will be found to practice less self-restraint than they who deny the soul. But even when it does not pollute, when it does not serve as the pimp to sensuality, sentimentalism enfeebles, renders the character sickly, and prevents the growth of robust and manly virtues.

Bulwer belongs in part to this sentimental school, and in part to the Satanic school. His chief admirers are either sentimentalists, or persons who at bottom have a lurking fondness for the Satanic. It is true that he inserts in his novels numerous moral, philosophical, and literary essays, of considerable value, but few ever read them. The incidents of the story, and the dramatic interest of the work, if sufficient to carry us through it, necessarily unfit us for reading dry didactic disquisitions, although well written, and full of practical good sense. The secret of Sir Edward's popularity, after the interest of the plot and character, is in the food he administers to the lovers of fine sentiment, and to the admirers of the Satanic school of Byron. We will not call him a scoffer; far from it; he even speaks of religion in very respectful terms, sometimes professes even to be religious and to believe in immortality; but his piety and faith rarely disturb those who have neither. The truth is, we suspect, that we should condemn in Bulwer now much which we formerly commended, did not notice, or regarded as merely venial.

Moreover, we fancy that we are not alone in this change of feeling to which we have confessed. The change we have personally undergone is only that which our whole generation are undergoing. The men of our age are no longer satisfied with what delighted them at twenty. There is a seriousness coming over all now approaching middle age, uncommon in its depth and religious character. Never before has there been such deep, earnest religious feelings. We are beginning to see our churches filled, not merely by women and children, but by full-grown men. This is not only true of our own country, but of all Christendom. Throughout all Christendom the tone of religious feeling deepens as we approach the heart of the century. Never were men so in earnest, never were they so open to moral and religious impressions. The old Voltairean sneer no longer curls the lip, and the Laras, Cains, and Lucifers have had their day; punny but corrupting sentimentalism droops and dies, and there is throughout the whole civilized world a manifest tendency on the one hand to the Ideal, and on the other to a return to Nature and Reality.

OBSERVATIONS ON THE BIBLE, FOR THE USE OF YOUNG PERSONS.

This is the title of an excellent book, written by a distinguished layman of this city. The author prepared it, as we are informed in the preface, 'for his children; that when they begin to perceive the difficulties which occur in reading the Bible, they may be put in the way of discovering the explanation of them; and that they may be, in some degree, prepared to meet the pretensions of those who claim the exclusive right to the name of Christian.' The volume may be obtained at Munroe and Co's. The following extracts are taken from the 11th chapter, entitled 'The Gospels.'

'We find, in the Gospels, the most beautiful system of perfect morals; entirely different from any thing that had been taught before among the heathen, and surpassing all that preceded it in distinctness, and comprehensiveness It is, in reality, a system, embracing the whole round of human duties, the whole sphere of human action and thought in the department of morals. We find this system taught by authority—by authority of one who claimed to speak in the name of Jehovah, and gave proof of his commission by his miracles; and we find him giving to his system all the sanctions which can be derived from the power of the Almighty. His moral character, and the desire of happiness which is implanted in the breasts of us all. We find him, in order to give efficacy to his doctrines, revealing a future life, so much desired by all good men and reflecting men who had ever existed, and connecting us with that future state by something more than a bare declaration, by proving experimentally that death is not the termination of human existence, but only the birth of the soul to a new sphere and a new capacity of happy life.

We find this great teacher always and every where appealing to the highest and purest motives, always practical, consistent, and thorough, omitting nothing necessary, and insisting on nothing superfluous to a good life; and finally, we see him setting such an example of the fulfilling of his own precepts in life and in death, as proved their sufficiency for all righteousness, both by their purity and their power, and his unwavering conviction of their truth. Is there any thing unintelligible, mysterious, or contradictory in all this? Or, on the other hand, is there any thing unworthy of the Almighty, unbecoming him to reveal, or unnecessary for men to learn? I cannot imagine any thing of this sort. It is the most valuable knowledge men can have; it is the most perfect wisdom they can put in action; and the revelation of a future life, the happiness of which is to depend upon our conduct in this, is not only consistent with, but is the best evidence of the infinite benificence of the Deity, and illustrates all that was obscure, or seemed inconsistent with the perfection of His moral attributes, in His government of the world. If the glory of God, or the good of man be worthy of divine attention, what can more truly promote either than the doctrines and precepts taught by Christ?

But it is said by the unbeliever that there is nothing new in Christianity; that every one of the precepts and doctrines which are claimed as matters of revelation, were acknowledged as truths, or at least regarded as wisdom, long before Christ preached, and in countries foreign and distant from Judea. Here, again, vast numbers of Christians, esteeming the simple views I have presented entirely unsatisfactory, join with the unbeliever in his representation of them, and once more we have the meeting of the extremes in ill-founded assertions, and worse founded conclusions. Is a resurrection from the dead a thing of every day occurrence? Is the despairing hope of the wise and good in former ages, and the total, absolute, undeniable disbelief of responsibility in a future state in all other classes, to be compared with the practical belief in the same doctrine at the present day, as shown in the joyful certainty of the upright, and the fearful dread of the corrupt? This difference seems to me the practical result of the resurrection of Jesus Christ. Who else ever pretended to rise after death? Many have pretended to the power of raising others, but who, before or since, ever pretended to have risen again himself? And where is there an accumulation of evidence equal to that contained in the four Gospels, to any miraculous occurrence?

It will perhaps be admitted that the sanctions were new, if the doctrines had been discovered before; and this alone would be enough to demonstrate the infinite importance to the world of the life and death of Jesus. But this is a very imperfect view of the case. The character of Jesus Christ is as new as the sanctions of his instructions. It was new at the time of his birth, and is equally original, unparalleled, unique at this day. 'I find no fault in him,' said Pilate; and from that hour to this, no man has found a fault in him. Some have attempted the task, but how totally in vain the world has decided. This is a revelation which I contend it was worthy of God to make, and for which we should be infinitely grateful, that human nature can be so exalted, so perfect as it was in Christ Jesus.

But it appears to me that the whole argument is founded in error. It was not merely in the sanctions of doctrines previously assented to, or the perfect example he left us, that Jesus surpassed all other men. His doctrines and precepts themselves were all new; and not only so, but they were the very reverse of what was commonly held true in those days. Look at the first recorded lessons which fell from his lips. No man ever before blessed the poor in spirit, (the humble,) the mourner, the meek, the merciful, the peace maker, the pure, the persecuted, and the righteous. If all that be not new I should like to have the parallel passage pointed out in a heathen writer or speaker. New then! Yes, it is new now, to all but the humble christian. The boasted human faculties have set themselves in direct opposition to this, as well as the truth was declared before. How many believe now that humility, and peacefulness, and meekness and mercy, are superior to their opposite qualities? How many think it better to be persecuted than to persecute? The truth is, it is all so new that men yet find it hard to believe, and still harder to practise; and all our familiarity with the words has not yet rendered us familiar with the ideas, nor prompted us to act in very strict conformity with the principles.

'A new commandment I give unto you,' it was Savior 'that we love one another.' It was a new commandment. It is no sufficient answer to say that Cicero had already spoken, in the strongest terms, of the delight of friendship; and had even said that if kindness and affection were taken from human life, all its charm was destroyed. It was not friendship, in this limited sense, that Jesus Christ inculcated as a duty; but that wider benevolence which would embrace even enemies, and 'those who despitefully use you and persecute you.' Had Cicero any idea of such a comprehensive virtue? Certainly not. His principle on this subject was probably that referred to by our Savior. 'Thou shalt love thy neighbor (friend) and hate thine enemy;' and the idea of being kind and forgiving to an enemy would have been to him entirely new as a principle of action.

It is said too, that Cicero, as well as others of the ancients, believed in a future state. But how he believed in it, with what firmness, and with what ideas in connexion with it, is also sufficiently clear. Look at his own last faltering words in his essay on Old Age. 'If I err in believing the minds of men to be immortal, I err from choice.' Is that the language of a man who really, effectively believed in a future state? Compare it with the glowing terms which flow from Christian faith. 'Death is swallowed up in victory.' Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.'

Then the dependence of our future state upon the character and conduct we maintain in this life, is no where distinctly taught as a principle to guide us, but in the Christian Scriptures. This is, of course, the most important part of the whole doctrine; and so long as I believe this to be new, others may boast the discoveries of unaided human minds, and may point to Socrates, or Cicero, as sufficient guides, but I will repeat with the Apostle, 'Lord, to whom shall we go? Thou hast the words of eternal life.'

It seems to me a vain attempt, on the part of the unbeliever, to show that there was nothing new in the doctrines, precepts and example of Christ. So far from this was the fact that each and all were new; and not only new, but of inconceivable value to mankind, as their guide through life, and their support in death.

It is equally in vain for him who thinks that the Trinity, the atonement, the total depravity of mankind, justification by faith, and the other dogmas of Calvinism, are the peculiar doctrines of Christianity, to deny that the revelation of a future life, and its connexion with the present one, as I have presented it, the character, precepts and instructions of Christ were both new and valuable. It cannot be denied, I think, consistently with truth and reason; and all the sneers which the believers in those doctrines are apt to cast upon simple morality, founded on the motives appealed to by Christ and his Apostles, fall upon the instructions of our Savior himself. A pure life, induced by the fear and love of God, and the hope of happiness here and hereafter, was what Christ, what he lived and died to exhibit in perfection, and what he rose again to establish, on imperishable proof, as the sure means of attaining an eternal state of happiness.

If others think these things of little importance compared with their mysteries and unintelligible contradictions, I can only

regret that they should hold and 'teach for doctrines the commandments of men,' as I think. But I condemn them not; to their own master they stand or fall, and I only pray them to allow to me the freedom I refuse not to them. Let them not say I deny Christ, because I do not agree with Calvin, or with themselves. Let them not thrust me from the Christian Church, because I do not subscribe the thirty-nine articles, so long as I profess to take the Bible for my rule of faith and practice.

But it is of little consequence whether they do or not. Their power extends not beyond the grave; and I trust they will rise, on the morning of the resurrection, to a joyful perception of the errors which have led them to intolerance, and will not be sorry to find many good men in their company in heaven, whom they had doomed on earth to outer darkness.

Of the doctrines which form the system of Calvin, which have been, and still are, the opinions of a majority of protestants in this country,—with several modifications, according to the denomination which receives the greater part, and is still considered orthodox—I do not wish to speak at large. They strike me as so monstrous, so utterly irreconcilable with all natural and all revealed notions of God's character and will, that I can only wonder that men of intelligence and research can be found to embrace them. Such however is undoubtedly the case. Men of the brightest minds and purest hearts have been and are disciples of Calvin; and while I regret what seems to me their very painful, distressing delusion, I have the highest respect for the motives which have governed them, and have led them in this dreadful path. Dreadful, at least, it would be to me to believe God was a being capable of inflicting infinite punishment on the innocent, for the sake of relieving the guilty from all suffering; dreadful, to believe that men by nature were wholly inclined to all evil, and that continually, and that even the merits of Christ, as they understand them, could not suffice to save more than a very small proportion of mankind from eternal torture.

But, thank God, these horrid doctrines are not to be found in the Gospels. The very inventors and defenders of them scarcely pretend to justify one of them by the language of Christ himself, and the little they can refer to in his instructions is so manifestly misunderstood by them, that I should almost be willing to leave you, without her, to refute their arguments from the very passages they quote.'

CHRISTIAN REGISTER.

BOSTON, JULY 16, 1842.

MR. HALL'S DISCURSE AT CAMBRIDGE.

The annual discourse before the Senior class of the Divinity School, was delivered on Sunday evening, July 10th, at Rev. Mr Newell's Church, by Rev. Edward B. Hall. The text was from Hebrews x., 35—'Cast not away therefore your confidence, which hath great recompense of reward.' The great obstacle to success at present, he said, was *want of confidence*. It is this want which is the cause of the very general anxiety that is felt on the subject of the permanence of Christianity. We need the Christian ministry. Want of confidence, however, is not peculiar to the ministerial profession. It is felt by all more or less. And at any rate, it should not sever us from our duties, but only bind us closer to them.

This want of confidence is manifest in regard to Christianity itself,—its peculiar institutions, the outward support of the Church and ministry, and its inward reward.

1st. There is a want of confidence in *Christianity* itself. Men are unwilling to give it its true definition, and to receive it for what it claims to be—a divine revelation. They admit its truth as natural truth, but not as revealed,—or if they speak of it as a revelation, it is with a sort of vagueness which takes from the idea half its value. But we must do nothing to foster this tendency. The mind of the age is not strong enough to have its confidence shaken. We must bring the world up to meet Christianity, not Christianity down to meet the world. We must present it on its highest ground, or not at all. One must not, it is true, say what he does not believe. But each one should be convinced that Christianity is God's truth, and then declare with earnestness and power.

Again, there is a want of confidence in the reality and necessity of Christian salvation. Christianity is too apt to be looked at as merely occasional, as for a particular time, and for the peculiar wants of that time. But it was not an occasional, but a near and deep want of man, which it was intended to meet. It comes to man as a *sinner* to be rescued from the most imminent danger. It is the burdened sinner *now* who needs the redemption of Christ. We want, then, a living confidence in the power of Christ to redeem sin. Christianity is a religion of the cross, and it demands of us to be faithfully and directly applied as such.

2d. There is a noticeable want of confidence in the *peculiar institutions* of Christianity. Men are getting to think lightly of its forms and observances. The idea at the bottom of this feeling is, no doubt, correct and good. Men see the low state of morals compared with the Christian standard, and are led almost to despair of Christian virtue. The spirit which breathed in the words of Christ on the Mount still lingers there. The first grand principles of Christianity receive no support, except in the hearts of here and there a few pious individuals. No Church makes them its creed. No nation incorporates them into its laws. By the plea of impracticability men let down and fritter away the highest Christian obligations. We see *Christian* countries opposing the entire abolition of slavery and war. From this mournful inconsistency between Christian profession and practice, men are led to doubt of their present Christian institutions, and to call for new and more efficient modes of administering the religion. But two questions, running into one, here suggest themselves,—viz: 'is this the true way of meeting the difficulty,' and 'what is its real remedy?' It is an assumption that these forms are only temporary, and a greater still that only the free spirit of Christianity was designed to be perpetual. It is confessed that the spirit is greater than the letter. Why can the spirit not use the letter, yet be above it? The difficulty is that men have spent their energies on forms, having little of the faith that gives them power. They have covered up the spirit by their complaints and doubts.—Christianity is not approved to men's hearts by rejecting its forms. If it is to be Christianized at all, as some say it needs to be, it must be by the means furnished by itself; by *prayer*, the language, the energy, of all forms. What may prayer not accomplish! It is the power of the soul on earth, and its joy in heaven.

3dly. There is a want of confidence in the *outward support* of the ministry and the Church. The changing spirit of the times has strongly upon the ministerial tenure of place. The influences of change, however, are not peculiar to our profession. We are only undergoing the trials of a general spirit of restlessness, at the bottom of which, after all, there is an element of health. For it makes the ministry depend on the individual. It is now the *man* that sustains the office, not the office which supports the man. The ministry now must be kept up not by custom or policy, but by *mind*.

For the minister who has a true faith in Christianity and a just estimate of himself and his powers, no time can be more favorable for true distinction than the present. There are prominent instances about us now, which show that simply a good and earnest heart may make a great preacher and a successful man. There never was a time when the *individual* could do more than at present.

The restless temper of the times is assisted by that sad utilitarian spirit of parents and teachers, which damps the enthusiasm of the young and hinders them from taking up what in a worldly point of view appears an unprofitable work. If this influence which is now brought so strongly to bear against the ministry were turned in its favor, what might we not expect from it?

4thly. There is also a want of confidence in the *inward reward* of the minister. At the present time this is peculiarly to be observed. There seems to be among ministers themselves a great want of faith in their profession. Many are leaving it in despair. There seems to be a conscious insufficiency of inward power. We need the just medium between doubt and obstinacy. We need a calm, unfailing trust in our success, which is never over-confident, but at the same time never desponding. The reward that we ought to look for is not the outward, but the inward. Our best rule is to work on in quietness and confidence, trusting to God for good results. These qualities are not in favor now, but that does not lessen the need of them.

Mr Hall closed with some excellent remarks upon the power of faith to strengthen the minister, and with an earnest and eloquent exhortation to those who were just about to go out into the world as Christian teachers, to go armed with a Christian confidence. They can then do all things, through Christ which strengtheneth them.

B.

THE SAYBROOK PLATFORM—SIGNS OF PROGRESS IN CONNECTICUT.

The General Association of Orthodox Ministers of Connecticut met in Wethersfield on the 21st of last June. Among the questions discussed was one relating to the publishing of a new edition of the SAYBROOK PLATFORM. This document was adopted in 1708 by a Convention of Orthodox Congregationalists, as their Confession of Faith. At the recent meeting, it was objected to issuing a new edition, without an accompanying notice asserting that the Platform no longer expresses the belief of the Churches in Connecticut. We quote a few expressions from speeches made on the occasion, to show that even in that State there are some signs of progress towards truth and liberality.

Rev. Dr. HAWES. 'The doctrines of infant damnation, moral inability and limited atonement are asserted in the Platform as it now stands; and where is the minister who believes them?' 'I do not think the Association has a right to impose upon ministers any Confession of Faith. If it is attempted to impose this document as our rule of faith I shall wash my hands entirely of it.'

Rev. Mr. BUSHNELL. 'I put it to your consciences, do any of you believe it is the rule of faith? You have no right to publish it in the face of the Bible and contrary to it.'

Rev. Mr. BACON. 'We are bound by the Bible. The Saybrook Platform has value chiefly as a historical document. Such instruments are valuable to be preserved as embracing the faith of our fathers—but not of ours.' 'I do not believe there is a man in this body who is willing to adopt the Platform as his belief. If so I should like to see him. Yet I doubt not there are some who would like to keep it as a test of heresy for their brethren, but not as a test to themselves.' 'If brother Brigham [formerly of the Sandwich Island Mission, and who had expressed his desire in the Association for the publishing of the Platform that he might send it to the Sandwich Islanders] wishes them to have a book on which all will *agree*, then let him take the one he has translated, (the Bible); but if he wishes to introduce among them the age of controversy, then send them creeds, confessions of faith,' &c. &c.

Happy would it be for the Churches of Connecticut if such enlightened and just views as are above expressed, were generally prevalent in that State. So at least we think. Others, however, interpret what we deem encouraging tokens of improvement, as mournful proofs of degeneracy. The following strain of lamentation and reproach is taken from the Philadelphia 'Presbyterian' of last week.

The Church in Connecticut.—'In the report of proceedings of the General Association of Connecticut at its recent meeting, which we find in the New York Observer, a deplorable evidence of the low state of doctrinal religion in the Congregational Church of Connecticut is afforded. The Association at its previous meeting directed the republication of the *Saybrook Platform*, which our readers must remember comprises a system of sound truth, and is the beautiful index of what the churches in Connecticut once were, but are no longer! Dr. Hawes presented the report of the committee on the subject, in which the publication of the Platform was objected to, as a Confession of Faith of the churches, because it teaches 'moral inability and limited atonement,' and 'where' said he, 'is the minister who believes them?' Mr. Bacon of New Haven, proposed that an advertisement should be appended in which there should be a distinct disavowal of the Platform as a rule of faith for Congregational ministers and churches. This caused a most extraordinary debate in which with a *few* honorable exceptions, the speakers disclaimed being tainted with the orthodoxy of that noble confession; some asserted that nobody believed it; that nobody read it, and that nobody cared about it. One Mr. Bushnell put it to the consciences of the members present whether they believed in it as a rule of faith, and affirmed that it was in the face of and contrary to the Bible; and then to give force to his remarks, added that he knew very little about—himself! A very Solomon.—Mr. Bacon another of the wise men of the East said, 'he did not believe there was a man in the body who was willing to adopt the Platform as his belief; and that if there was he would like to see him!' as a kind of monster no doubt, which would be a very curious spectacle to the scientific theologians of Connecticut. One after another seemed afraid and ashamed at the very possibility that the Association should give any countenance to the antiquated relic; and Professor Thompson by an admirable side blow directed at these glories in a false theology, remarked 'that they had better deliver it over to the antiquarian or historical society.' Mr. Bingham of the Sandwich Island Mission suggested that the Platform might with advantage be sent to the members of the mission, who were at this time considering the subject of a confession; but Mr. Bacon with a kind of spasmodic horror, deprecated the suggestion, and said that if they wanted to send their creeds and confessions—he ought to have added the Bible, for it is notorious that Mr. B. understand the Bible very differently from many of his brethren in Connecticut. The debate has given us a sad insight into the depreciated theology of Connecticut, and the loose and disjointed state of their Church government, and we are disposed to adopt, with the change of a word, the language of the Boston Recorder, in expressing our joy 'that our lot has been cast among the pleasant things of Presbyterianism.'

FIRST CONREGATIONAL CHURCH IN THE WORLD.

Messrs Editors,—As according to a statement in the last Register, Salem has the honor of establishing the *first Free School*, so to the same town, by trust worthy historians, is accorded the credit of having organized the *First Congregational Church*. The Rev. Mr. Upham, in his Second Century Lecture, says:

'It has always been allowed that this was the First American Congregational Church. It is true indeed that those excellent and pious men at Plymouth, who were worthy of the glorious distinction, which they rightfully possess, of being the first and foremost of the Pilgrim race, had maintained christian worship for years previous to the organization of this Church; but for some time they considered themselves only as a branch of the church whose pastor, and a majority of whose members, remained in Leyden; and, owing to various causes, they did not become a distinct and fully constructed religious society, for some time after the establishment of the Church here. It is upon grounds like these, that our claim to the character of the First American Congregational Church has benn uniformly presented, and always allowed.'

Mr Upham goes on to show that the Church in Salem is not only the first Congregational one in America, but also 'the mother of the Congregational Churches throughout the world.' But I took up my pen chiefly for the purpose of transcribing the liberal and excellent COVENANT, adopted by the First Congregational Church at the time of its formation in 1629; thinking that in this age of unscriptural and sectarian dogmas, it might be useful for some persons to be reminded that the orthodoxy of our fathers did not always express itself in the offensive ways in which that of modern Congregationalists is too often set forth in their creeds. The Covenant follows; and we ask your readers to find in it, if they can, the doctrine of the trinity, or either of the 'five points,' or any thing to which Unitarians would not willingly subscribe.

First Covenant of the First Church.

'We covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ.

We avouch the Lord to be our God, and ourselves to be his people, in the truth and simplicity of our spirts.

We give ourselves to the Lord Jesus Christ, and the word of his grace, for teaching, ruling, and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men in his worship.

We promise to walk with our brethren, with all watchfulness and tenderness, avoided jealousies and suspicions, back-bitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us.

In public or private, we will willingly do nothing to the offence of the Church; but will be willing to take advice for ourselves and ours, as occasion shall be presented.

We will not in the congregation be forward either to show our own gifts and parts in speaking or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto, knowing how much the Lord may be dishonored, and his gospel, and the profession of it, slighted by our distempers and weaknesses in public.

We bind ourselves to study the advance ment of the gospel in all truth and peace; both in regard to those that are within or without: no way slighting our sister churches, but using counsel, as need shall be; not laying a stumbling-block before any, no, not the Indians, whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil.

We do hereby promise to carry ourselves in lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord, that they should have encouragement in their places, by our not grieving their spirits through our irregularities.

We resolve to approve ourselves to the Lord in our particular callings; shunning idleness as the bane of any State; nor will we deal hardly or oppressingly with any, wherein we are the Lord's stewards.

Promising also unto our best ability to teach our children and servants the knowledge of God, and of His Will, that they may serve him also; and all this not by any strength of our own, but by the Lord Christ; whose blood we desire may sprinkle this our Covenant made in His name.'

THEOLOGICAL SEMINARY AT EAST WINDSOR—THE LIGHT OF SOUND CALVINISTIC ORTHODOXY.

A correspondent of the N. E. Puritan, in eulogizing the Theological Seminary at East Windsor, Conn., says: 'The standard of sound Calvinistic Orthodoxy on East Windsor Hill has spread a light in and far beyond New England.'

The preciousness of this 'light' may be judged of by adverting to the leading doctrines of Calvin, called the 'five points,' as established at the Synod of Dort, 1618.

1. God hath chosen a certain number of the fallen race of Adam in Christ [illegible] the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonor and wrath, for their sins, to the praise of his vindictive justice.

2. Though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world,—and though, on this ground, the Gospel is to be preached to all mankind indiscriminately, yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

3. Mankind are totally depraved, in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity, and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come.

4. All whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

5. Those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace.

For the Register and Observer.

A SHORT SERMON BY A LAYMAN.

'These all died in faith.'

And who are they here named by the sacred writer that died in faith? They are some of the early patriarchs, who are eulogized by the holy prophets, for their trust in Jehovah, and their obedience to his will. Noah, Enoch, Abraham, Jacob, Job, Moses and others of their day, and afterwards, such as Samuel, David, Isaiah and Daniel are here intended. For they believed the promises of Jehovah, and resolutely set themselves to obey his commands under severe trials and discouraging events. Some of them had no abiding place, but were sojourners on the earth—and others were exposed to violence from ungodly men. But they looked to another and better country, even an heavenly. They trusted in God, and were obedient to his commands. Such were the characters here referred to. They had a principle of faith which led to obedience. By the influence and power of their faith they became righteous. They had then a faith which is important and essential to a religious life.

And what was their faith, which proved so efficacious, and which the sacred writer fully implies was a true faith, a religious faith? They believed in the Being of a God; and that he was the moral Governor of the world. They believed in a future state, and in the immortality of the soul. They believed that the righteous would be rewarded, and the wicked punished hereafter; that, though God was good and merciful and would forgive the penitent, he would by no means spare the guilty.

Such a faith evidently had the ancient patriarchs, who were accounted righteous, and who, by its blessed influence, lived soberly and justly and godly in the world. Their religious faith taught them 'to do justice, to love mercy and to walk humbly with God.'

Is not this the *true* faith; correct as to its nature and principle? We may have more light and more evidence, and greater revelation, than the ancient patriarchs; but our faith is essentially the same as theirs was. Their faith persuaded them to obedience. So should ours. And more than this is not desired. If we have a more full and clear revelation of the divine purpose and mercy towards us, then our faith should be stronger. It should never fail us; and never suffer us to falter in our Christian course. Still its character and nature are the same. We believe in God, and we believe he is the moral Governor of the world. This faith, the Gospel has confirmed. And such are the evangelical promises, that if we attend to them they will generate for us a 'divine nature' and fit us for the heavenly world.

Why then be auxious about speculative points in theology, or in scholastic divinity? Let me be charged with heresy, and condemned because I do not assent to all the articles of the Church of England, and to the dogmas in Calvin's Institutes; it is sufficient for me, 'that I worship the God of my fathers; believing all things which are written in the law of Moses and in the prophets, and have hope towards God that there shall be a resurrection both of the just and unjust.'

For the Register and Observer.

UNITARIANISM IN NEW HAMPSHIRE. NO. V.

Rev. Abiel Abbot, D. D., of Peterboro'.

Born in Wilton, and graduated in 1987 at H. U., where he was tutor in 1794 and 95, and soon after settled in the Gospel ministry at Coventry Ct., immediate successor to Dr. Joseph Huntingdon, the noted posthumous Universalist. Being a superior scholar, an enlightened theologian, a classical composuist, a pleasant speaker, an agreeable companion, a judicious, amiable and excellent man. Mr. A. for fifteen years, enjoyed the esteem, confidence and affection of all his people. But in 1811, after the publication of 'Bible News,' a sensation of alarm and a spirit of jealousy awoke and thrilled in the bosom of Orthodoxy, throughout New England, and even beyond it. It became the watchword, 'who is on the Lord's side, who?' And who are with the adversary. Mr. Abbot was one of those upon whom 'the green eyed monster' fixed his eye. None pretended to know, but many were suspicious. These suspicions were insinuated into the minds of some of Mr. A's people; and they were set on to make investigation. The examining Committee reported unfavorably. The next step was to resuscitate the old dormant Consociation of Tolland County, and summon Mr. A. to answer at the bar of it. He denied the jurisdiction of this ecclesiastical body. Mr. A. had been settled, not by the Consociation, but by a Congregational Council, and was responsible to no other authority. There always had been those in Ct. who had stood for pure Congregationalism and had resisted the jurisdiction of the Consociation. This body, however, assumed its own revivification and proceeded to try Mr. A. and to dismiss him from his parish and depose him from the Christian ministry. But neither Mr. A. nor his people respected the authority by which all this was done. Some, however, of the Coventry Church being dissatisfied, it was negotiated that the whole case should be submitted to the cognizance of a Council mutually chosen. The Council was unusually large and respectable, consisting of thirteen ministers with their delegates—from different parts of N. England—six of them named by one party, and six by the other—and the thirteenth, the Moderator, who was the venerable Dr. Lothrop of West Springfield, mutually agreed on by both. The Council convened, heard the facts and the arguments of the whole case, and then came to a vote. It stood, as it had been anticipated it would stand, six to six—or more properly, twelve to twelve—no issue—and it devolved on the Moderator to make it. It was a delicate situation. But the Dr's wisdom did not fail him. He explained the case, and gave it as his judgment that Mr. Abbot should be *acquitted*, and dismissed from his people in good standing with recommendations of the Council and the Church. This decision, which was, in part, splitting the difference between them, did not fully satisfy the ultras of the two sides, but was cordially accepted by the moderates. The Church was thus saved from a permanent schism and Mr. A. from a judicial degradation. It was, nevertheless, a hard case for Mr. A. to be hunted out of a pleasant home, and where he had expected to spend all the years of his coming life in the esteem and love of his good people. It was a sacrifice made to the Moloch of bigotry. The monster thought perhaps, that he was doing God's service, but did not know what he did. Mr. A., being thus dismissed, published, forthwith, a thick pamphlet, exceedingly well written, detailing the facts of the case and exposing the injustice that had been done him. As he had never preached distinctive Unitarianism, nor varied from the general tone of doctrine with which he commenced his course, Mr. A. and his friends regarded him as an injured man. The measures adopted against him amounted to a description of persecution. It was not easy to fix upon him the charge of Unitarianism, and impossible, after that, to convict him of holding any doctrine either anti-Scriptural or untrue. Mr. A. fought his battle with equal 'courage and discretion. He fulfilled both the Apostolic injunctions; 'for doctrine, be uncorrupt; for conduct, let no man despise thee.'

Being dismissed from Coventry, Mr. A. removed to the Dummer House, Newbury Mass., and became preceptor of that ancient, venerable and well endowed institution. 'The Dummer School,' founded by his Honor, Jeremiah Dummer; for twelve years royal Lieut. Governor of Mass. and N. H., and for six of those years, the acting Governor—Col. Shute having returned to England in 1722. Here Mr. A. was employed for ten or twelve years. The station was respectable, useful and emolumental. About 1828 a way was prepared, and an invitation extended, for his induction into the pastor's office in the Church at Peterboro'. Here, in a green old age, and with much activity, faithfulness and good acceptance, he labored for twelve years, and in 1840 resigned his charge and was succeeded by the Rev. Mr. Cutler.

We close this account of Rev. Dr. Abbot with the statement of one short testimonial; his Honor, Jeremiah Smith, who has been intimately acquainted with Mr. A. for the space of fifty years, is reported to have said: 'he is the best sermonizer that I ever heard from the pulpit.'

Rev. Thomas Beede, of Wilton.

The Church in this town is one hundred years old. It has ever had a liberal ministry. The two first pastors, Livermore and Fiske, were moderate and mild in their theology. Mr. Beede was settled in 1803, and continued in his place nearly thirty years. He was an apt, sensible, shrewd and witty man; delivered many masonic and musical lectures; once preached the Election Sermon in N. H.; and for many years was Chaplain of the Legislature. He took dismission about 1830, and has been succeeded, in course, by Rev. Mr. Barnard, Rev. A. D. Jones, and Rev. Nat. Whitman. The Church is now without a Pastor.

CORRESPONDENCE.

LUNENBURG, July 5th, 1842.

Dear Sirs:—On my return from Peterboro, I came to this place. This town is about 40 miles from the city, which you reach pleasantly by the Lowell Rail Road twenty-five miles, and the remaining fifteen by stages, through the thriving village of Groton, and arrive usually at one o'clock. It is built upon a hill of gentle slope and elevation; the main street passing directly over it, and upon the southern side and crown of which, are the Churches and the principal dwelling houses. There is here an Academy for boys and girls, under the care of Mr Rollins, assisted by Miss Patterson, both of whom enjoy a high reputation as teachers. Board and tuition are low, and altogether there could be no better place for those who wish to educate their children away from the temptations of the city, and amidst the bracing and healthy airs and occupations of the country. It is a farming village, quiet, pleasant and retired.

Very recently a Unitarian Church has been re-gathered here. The Society at present worship in the new Town Hall, which is sufficiently large and commodious. Their preacher is the Rev. G. M. Rice, who has found acceptance with this people, and promises to build up for them a large and united Society. This is the fourth congregation in a population of only about 1200, and yet I found assembled on the Sabbath day an audience of great respectability, both in numbers and appearance. The Sunday School already numbers nearly four score, the largest portion of whom were present with a competent number of promising teachers. Though the Society and School have both been formed within a few months, there was every visible indication of growth, stability and success. An address was made to the School by your Agent, and tracts distributed to each child, which seemed to be a source of satisfaction to parents and pupils.

The celebration of the 4th on the following day was simple and appropriate. A table was spread on 'Clark Hill,' beneath the natural awning of a beautiful oak grove on its southern declivity. It was decorated with flowers and bountifully supplied with cakes and fruits. Swings were suspended from many lofty trees, which were kept in constant motion, and when the company had assembled, and they were seen passing to and fro in their varied attire, so finely contrasted with the deep green of the foliage above and around, variously grouped and occupied, it reminded one forcibly of those Acadian scenes so beautifully depicted by the foreign artist, or more fanciful writer, but never before so truly realised as now. Patriotic and sacred music resounded through the grove; an address was made suited to the occasion, and the afternoon was passed and closed in a manner the most agreeable and satisfactory. In the evening there was an Amateur Concert, instrumental and vocal, in the Academy, which was open to the whole people, and we venture to say that even money in the city could not have procured a more delightful entertainment, or scarcely one more creditable for scientific skill. May all our National [illegible]th days be spent as innocently, pleasantly and profitably! Yours, very truly,

RHODE ISLAND.

Messrs. Editors,—In the last number of the Register, I observe two allusions to RHODE ISLAND, which call for remark. The first is found in the last article of a communication from Mr. Judd, in relation to his Sermon on the Revolutionary War; and is in these words—'Finally, in Rhode Island, may be seen, at the present moment, a perfect transcript, as well as a designed imitation of the Revolution. The same passions are addressed, the same motives urged, the same principles involved, the same measures adopted, the same end proposed. The grievance of taxation without representation, is coincident and pressing.' It is chiefly this last assertion, that I wish to notice, because it alleges as a matter of fact that which is not fact, and which has had nothing to do with the controversy in R. I., though so generally supposed in other States. There has been little, I believe I may say *no* complaint of 'taxation' in this case. The taxes in R. I., have not only been lighter than in any State of the Union, but have been actually nothing to most of those who have moved in this resistance to the Government. There is no pole-tax here, and very few comparatively are taxed at all. In the whole dispute, I do not remember, though in the midst of the contention, to have read or heard in a single instance of 'taxation without representation,' as a cause of complaint. It is one of the singular features of this unprecedented outrage (for the old revolution is no precedent at all) that there has been no pretence of oppression, save in the power of voting. That this power was so limited, and that the representation of different portions of the State had become unequal from a change in population, were the only grounds of complaint. They were sufficient grounds of complaint, in my opinion, and justified an earnest appeal to the Assembly. That appeal was not regarded as soon as it should have been. But it was because the Assembly were not informed and did not believe, that any large portion of the people desired it. Nor was there any evidence of that fact until recently. It ought to be known, that the first large petition (signed by about 500 names) for extension of suffrage, was presented in Jan. 1841. And at that very Session, measures were taken for the calling of a Convention in regard to it. But before that Convention could be called or could act, the 'People,' so called, moved in mass, called a Convention of their own in their own irregular way, made themselves a Constitution before any other could be made or known, adopted it by a mode of voting unknown before and impossible to be guarded or scrutinized, claiming a majority which was never proved and has since been effectually disproved, *then rejected the regular Constitution which offered them as free a suffrage, for native citizens, as was offered by their own.* They next attempted to establish their own Constitution by force. Failing in the first attempt—in which, it is due to them to remember, their leader stood alone, his party opposing and deserting him—another attempt has just been made by the aid of Editors and scoundrels in other States, and made during the very week that the Assembly were calling another Convention for the framing of another Constitution, on a yet more liberal basis than even the first, or that of the 'People' themselves.

These are not all the facts, but they are *facts*. And they show how little analogy there is between this movement and the Revolution. If indeed there had been the honesty in these leaders to call this a 'revolution' from the first, and not pretend that it was 'law,' the case would have been different. The right of *revolution*, in extreme cases, no one denies. The attempt, in any case, to make or change *laws* by revolutionary measures, to modify a Government by overturning it, and this regularly and legally, is an utter absurdity and wicked wrong. I of course do not suppose Mr. Judd to have done anything more than simply to have misapprehended the fact. But as this misapprehension has been so common, and as nothing has appeared in your paper to correct it, and to do justice to a community who have suffered beyond calculation from the selfish motives, false statements, and base appeals of a few interested men among us and near us, I have ventured to offer this statement.

It is called for still more, by the article of information which appears in the same Register, under the head of 'Rhode Island,' on the third page; and ends thus: 'Gov King has appointed the 31th day of the present month to be observed by the charterists as a day of thanksgiving for their recent triumph over liberty and justice.' If this did not cause a smile, it might cause a little holy indignation. It is presumed that it was copied by mistake from one of those lying and reckless prints, in Boston or New York, which have asserted more calumny and done more mischief, in this one connection, than all the good they have yet accomplished or conceived. I choose to speak strongly on this point. If Editors and correspondents are to be suffered to tell lie upon lie, calumniate the Govenor, Council and People of another State, to embroil a peaceful community in civil war, and to refuse to take back any of their falsehoods when convinced of them, or to tell the truth when they cannot *help* knowing it—if they may be allowed to bring upon us again the very worst evils that a

people can suffer, in their business, their families, their religion all their interests and all their hopes—we may as well resign law, government, and society at once. As to the above article in itself, it is enough to say that there are no 'Charterists' in Rhode Island; not a word is said in favor of retaining the Charter, but those in power have done and are doing all they can to establish a liberal constitution, as would have been done months ago but for selfish ambition at home and impudent interference from abroad. The thanksgiving now appointed for the 21st, not by Gov King but by the General Assembly, is designed simply to acknowledge the overruling Power, which has saved us from bloodshed when most exposed, and delivered a State, and perhaps the country, from a fierce and ruinous conflict. Admitting that the deliverance and the praise are not to be ascribed to man, we may at lenst be permitted to ascribe them to God, with gratitude and penitence. If the dominion and and the truth of God were more regarded by some who intermeddle in others' concerns and neglect their own consciences—supposing them to have any—we should be spared much of the trouble now brought upon us. A tremendous responsibility, both for this world and another, is assumed by the conductors of publications, which speak as some papers in your State and elsewhere have spoken in this connection. It is not a political, it is a moral remonstrance that we make. They can have no idea, we charitably believe, *no idea*, of the false views they have given, and the enormous and lasting injury they are doing, so far as they have influence. Years must pass before we recover, if we ever recover, from the social and moral evils into which we have been plunged—and all for a change, which could have been peacebly, and would have been legally effected, if the usual mode had been taken of making known the wishes of the people, and time given for deliberation without threats or violence. The chief actors are baffled and eternally disgraced; but they are not the only sufferers.

PROVIDENCE.

EDITORS' REMARKS ON THE ABOVE.

We thank our correspondent, yet are sorry that he was able to find in the pages of the Register such sentences as he has quoted and censured. It belongs to the Publisher to account for the appearance in this paper of the latter of the two passages above noticed—and he has promised to do it in another column. As to the former paragraph objected to, we need only remark, that the sentiment it conveys is Mr. Judd's, not the Editors.' It seems a fit occasion to repeat, what we have more than once said, that we have no control of the department of Secular News; and also that we do not hold ourselves responsible for every opinion expressed by a correspondent,—especially if his name accompanies his communication.

DR. PEABODY AND DR. SPRING.

Messrs Editors,—I read with much pleasure in the last Register a notice of the Rev. Stephen Peabody, of Atkinson, N. H., as it brought to my mind an incident which occurred more than thirty five years since. At the time mentioned, Mr. Peabody exchanged one Sabbath with the Rev. Dr. Spring, of Newburyport. During the evening, as the two divines were discussing some doctrinal points, Dr. Spring abruptly asked Mr. Peabody if he did not believe in the doctrine of *innate and total depravity*. 'No brother Spring,' replied Mr. Peabody. 'I *do not* believe in such a revolting, and as I conceive, such an unchristian doctrine;' and looking round on several young persons present, who were inmates of his family and students at the Academy, he mildly added; 'I cannot make up my mind that these young creatures are no better than so many young devils.'

As I have before stated, this conversation took place more than thirty five years since. I was then quite a lad, a member of Mr. Peabody's family and a student at Atkinson Academy. The subject of their conversation, however, and the manner of the two clergymen, made at that time such a strong impression on my mind, that it seems even now as an occurrence but of yesterday.

H.

Boston, July 12.

RECENT PUBLICATION.

Letter to the Friends of Rev. F. T. Gray, and the Bulfinch Street Society, occasioned by 'Strictures on two Sermons, preached by him, on Sunday, Nov. 29, 1841, at the Bulfinch Street Church, by a Proprietor of said Church.' By a Proprietor. Boston: James Munroe & Co. 1842.

In noticing, some time ago, the 'Strictures' which it is the object of this 'Letter' to examine and show to be unjust, we stated—taking pains to select the mildest terms we could consistently with a due regard to truth and right—that the 'pamphlet, to say nothing of the spirit in which it is written, gives a one-sided and deceptive view of the case in question.' And now, in expressing our opinion of the reply (the title of which is inserted above) to that production, we will employ terms equally temperate, and only say, that the writer of the 'Letter' before us, while he clearly exposes and completely refutes the many errors (we use the least offensive word) contained in the 'Strictures,' vindicates, ably and satisfactorily, the Bulfinch Street Society and their Pastor and Unitarian Christians of other parishes, from the charges, preferred against them by Mr. B. B. Mussey and his friends, of improper conduct in relation to the call and settlement of the Rev. Mr. Gray.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums.

From Auxiliary Association in Bangor,	30 00
From Ladies in Rev. Mr. Clark's Society, in Uxbridge, donation,	10 00
From Hon. Sam'l Hoar of Concord, donation,	10 00
From Auxiliary Association and Individuals in Rev. Mr. Hill's Society, Worcester,	110 00
From Auxiliary Association in Brooklyn, N. Y.,	34 00
From Auxiliary Association in Pittsburg,	20 00
From Auxiliary Asociation in Rev. Dr. Parkman's Society, Boston,	36 00
From Auxiliary Association in Walpole, N. H.,	2 00
From Auxiliary Association in Nantucket,	6 00
From Auxiliary Association in Warwick,	8 00
From H. G. N., donation,	3 00
From Auxiliary Association in Nashua,	22 00
From Moses Everett, Esq., donation in aid of Western Missions,	50 00
From Auxiliary Association in Providence,	100 00
From Dea. James Draper of Wayland, donation,	10 00

Henry P. Fairbanks, Treasurer, No. 74 Kilby, corner of Milk Street.

ORDINATION AT MANCHESTER N. H.

The Unitarian Society in Manchester N. H. have invited Mr. O. H. Wellington, late of Cambridge, to become their paster, and he will be ordained on Tuesday evening next, July 19th, at half past seven. Sermon by Rev. Mr. Stetson of Medford.

The Church will be organized on the afternoon of the same day, when a sermon will be preached by Rev. Mr. Channing, of Nashua. Services to commence at 4 o'clock.

The Ordaining Council will meet at the Manchester House, at half past five.

WORCESTER ASSOCIATION.

The Worcester Association will hold their next meeting in Worcester, the 4th Tuesday of the present month, (26th inst) at 5 1-2 P. M.

A. HILL, *Scribe.*

The Rev. Mr. Maynard has been invited by a unanimous vote, to the pastoral charge of the Society in Needham vacated by the death of Rev. Mr. Ritchie.

OBITUARY.

For the Register and Observer.

MRS. JULIA KNOX WHEELER.

Died, recently, in Derby, Conn., Mrs. Julia Knox Wheeler, youngest daughter of the late Gen. Wm. Hull, aged 48 years.

Born and brought up in New England, she married a Southern Gentleman, and passed a number of years in Augusta in the State of Georgia. It may be said with truth that she was one of those faithful hearts which do not let place, nor the circumstances which surround them, have any influence on those principles of right which they carry from their New England home. In going into the sunny and in many respects happy clime of the South, she felt deeply the dark cloud which overshadowed what she thought was to be her permanent home. She felt that the evil was as great for the oppressor as the oppressed. As one of the most marked features of her character was her deep sense of her religious obligations; as to do her Master's will was her most earnest endeavor; as in her humility she always felt that what she did was as nothing in comparison with what she ought to do; so she did not express her sympathy for the bondman by word only, but also by action. Some time before she left the South she passed several years on a plantation remote from a city. She felt it her duty on the Sabbath to invite not only her own servants, but to allow those from neighboring plantations to join with them in religious worship, and it was a beautiful sight to see one so young and so talented kneeling and offering up praises and prayers to Him who knows no distinction between the bond and free. A friend said to her one day, 'Is not this against the laws of the State? 'Her answer was, 'There is one above, whose laws stand written in his holy book, which are above all the laws of man; his word I must obey.' Mrs. Wheeler's husband had bought a mulatto woman with her two children. This woman had, from want of proper instruction, been living in immoral practices. Having reclaimed her from these habits, it was Mrs. W's principal wish to have her carried to the North and made free, which she happily accomplished. She was enabled to take the woman and children to Connecticut, emancipate them, and had the children bound out to kind masters as apprentices. The mother, who had become truly religious, died six months after she was made free, happy in view of her children's freedom. These facts are mentioned because the writer of this notice feels that injustice is often done at the North to the slaveholder. There are thousands at the South who feel deeply and in sorrow of heart the position in which they are placed by circumstances over which they have no control. Mrs. W. was a truly pious woman, and those whom she has left behind her must feel that their loss is her sure gain. Though a member of the Episcopal Church, such was her liberality of feeling, that the writer of this notice, herself a Unitarian, feels that as the difference of Churches never separated them in life, it need not now prevent her from inserting this notice in the columns of the Register.

GENERAL INTELLIGENCE.

Explanation.—The Publisher of the Christian Register feels it a duty he owes not only to himself but to the readers of the paper generally, and especially to its friends and patrons in Rhode Island, to state that the article in the News department of the Register, last week, headed '*Rhode Island*,' was inserted by mistake and carelessness of the printer, in the absence of the publisher, and without the knowledge or approval either of himself or the Editors.

It can hardly be necessary to say that we read the article, on Monday—(our attention having then first been called to it by a friend in Providence,) with great surprise, and with as strong disapprobation of its spirit and sentiments, as any one else could feel.

That it should have greatly disturbed the feelings of our friends in Rhode Island,—particularly those who supposed its publication intentional,—to see in their family newspaper a paragraph so reprehensible, is not at all surprising; especially when we consider the scenes of excitement and suffering through which they have recently been called to pass,—and also with what persevering efforts certain papers, in this and other States, are still endeavoring to foster among them a spirit of insurrection and misrule.

We have only to say, further that we much regret it and have taken effectual measures to prevent in future a similar occurrence.

Congress.—Considerable excitement has been caused and continues to exist in Congress, and throughout the country, by the President's Veto of the bill for the extension of the late Tariff laws. This bill was passed by the two Houses to give Congress time to mature the Tariff bill. The President took on himself the responsibility to defeat it by his veto. A most unfortunate act, both for his own reputation, and for the interests of the country. It is always desirable that the chief Magistrate of the country should possess the confidence of the people as a man above all inferior party influences and sectional preferences;—a man acting uniformly with enlarged and statemanlike views and purposes for the true interests of the whole country. This confidence the President seems now, in a great measure to have lost with the sober, reflecting, part of the community. But this is a circumstance of very inferior consequence, in comparison with the influence of his act on the interests and prosperity of our suffering country.

Very little progress seems to have been made in the most important business of the Session, for many weeks past. And it is much to be feared that our distress and embarrassment must be yet continued;—that no bill in regard to the Tariff in which the two Houses may unite, will now be allowed to become a law.

That there is an increasing desire, through the country, for the establishment of a Tariff of discriminating duties, we have daily new proofs. Among them we quote the following statement from the Daily Advertiser.

'In the House of Representatives, Mr Botts of Virginia, presented a petition from the city of Richmond for a tariff of discriminating duties, signed by upwards of 2000 persons of all denominations, occupations and politics. Mr. Botts said he was proud of the honor of presenting to the House, and through it to the country, 'this incontestable evidence of the rapid and salutary change that the public mind in the South was undergoing on this important subject.'

The discussions of the Tariff have been continued in Congress with spirit and earnestness, down to the latest date. It is expected that a decision will be made in the House on Monday next. It is thought that the subject will not remain in the Senate longer than a week. But whatever favorable law may be passed by the two Houses, it is still liable and perhaps likely to be defeated by the veto of the President.

Duelling.—The Philadelphia North American speaks thus.

There is a mournful obtuseness in the public sentiment on this subject, a lamentable connivance at this crime.—It meets with a lenient indulgence when it ought to encounter at every turn a withering rebuke, and the inflictions of an implacable abhorrence. We ought to treat it as a common enemy, bound by no articles of faith and acknowledging no responsibilities. We should grant it no quarter, nor cease from hostilities till we have sunk it beneath the reach of the most morbid sympathy. We owe this to ourselves, to justice and humanity. We have already suffered too much from its lawless cruelties.—Further forbearance is not a virtue, but a crime—a reprehensible neglect of duty for which we are accountable to God and mankind.

Prospects of this Country.—In a late speech on claims for French Spoliations, Mr. Adams said:

'That the resources of this country were such that all the burdens they had on them at this time were less than a feather compared with the resources of the people of this country. This was his deliberate opinion. We were under financial difficulties, but it was in the power of the people of this nation, if they had unanimity and harmony here on this spot, to brush away like cobwebs all our financial difficulties and provide for every dollar that could be demanded from our Treasury. We had the power to do this. What were the burdens of the people of the United States at this time in comparison with one single year of war? One single year of war would add five times to all the burdens with which we are now suffering.'

England and France.—In the same speech above quoted, Mr. Adams said:

'Every body must see that the state of the relations between these countries was now so extremely precarious, and these nations were so embittered against each other, that it would not surprise him, the first steamer that should arrive, to hear that hostilities had broken out between them.'

Chepachet Prisoners. The following statement has been published in the Providence papers, to refute the misrepresentations of certain papers in this city, which are shamefully endeavoring to keep alive an insurrectionary spirit in that State.

I hereby certify, that no deaths have occurred among the prisoners taken in the late rebellion, and confined in our city Prison. Their treatment has been good, and I have heard but few complaints from them; on the contrary, great satisfaction has been expressed, by most of them, at the comfort which has been bestowed upon them by the authorities.

B. BROWNELL,
Attending Physician.

Providence, July 12, 1842.

Emigrants.—The number of emigrants who arrived at Quebec the present season to the 2d inst. is 27,657; which exceeds the number who arrived to the same period of last year by 8,950. Of the above number 327 were cabin passengers.

The Slave Trade.—Capt. Borden of the whaleship Sally Ann, who arrived at this port on Saturday last, from St. Helena, has furnished us with a list, carefully compiled by a friend at that place, of the slave vessels and number of slaves captured by her Britannic Majesty's vessels of war on the west Coast of Africa, and taken to the island of St. Helena for adjudication, and condemned at that place during the period from July 3, 1840, to May 6, 1842. It cannot but excite surprise and indignation among our readers in learning of the great extent to which this nefarious practice is still carried on. The list before us includes thirty-two vessels, having on board at the time of their capture, no less than five thousand one hundred and thirty-nine slaves. Of these 1736 have died; 1332 have been conveyed to the Cape of Good Hope, 512 to Demarara, 120 to Jamaica, 201 to Trinidad, 198 have been apprenticed at St. Helena, and 1010 remain to be sent, in accordance with their own choice, to the British Colonies. Of the thirty four slavers, 28 were captured under Portuguese colors, 2 Brazilian, 1 Montevideo, and 3 English. Among the latter, is the brig Cypher, formerly of Salem, Mass.

The number of vessels successfully engaged in the traffic in slaves must be, of course, far greater than the number of captures. The unfortunate Africans who thus fall into the hands of these inhuman monsters, are found crowded together in a most deplorable condition. Such of them as have the good fortune to be recaptured are landed at St. Helena, where they are placed at suitable depots provided for their reception by the British Government, and humanely provided for; or in case of disease existing among them, those infected are placed on board of a roomy vessel lying at anchor at the leeward of the principal anchorage, and placed under proper medical treatment. Those who may choose to go to service as laborers on the island, are permitted to do so for a term of from three to seven years, under the approbation of the Collector of the Customs, with all the rights and immunities of British subjects. Our correspondent says:

'These captures are made, and the negroes declared free, in virtue of a late order in Council of Her Britannic Majesty. But it must be very questionable whether the present mode of disposing of these people is a strictly just one. No doubt Great Britain means well. Would it not be a more consistent plan to restore these poor wretches to their own native homes, to burn the vessels they are found in, then to put on shore in Africa those practical villains who would thus entrap and enslave them? Hence would the liberated African *in name*, be liberated in *reality*—a just retribution would fall on the heads of his enemies, who would now in turn be in the negro's power, and Great Britain would be saved the enormous expense of thus maintaining them.

'At present the captains, officers and crews, are permitted to go at large, and until they can find ships to take them from St. Helena, are allowed by Government 84 cents each per diem. Instead of this, would it not accord more with strict justice to award corporeal punishment and seven years confinement with hard labor at the public works, to these monsters of iniquity? If this was done, it is presumed it would have a salutary effect in preventing such diabolical and fiendish proceedings being repeated. One of these brutal captains has been taken three times in different vessels.'—*New Bedford Mercury.*

The 'Remedial Justice Bill' so called is thus referred to in the Boston Daily Advertiser.

It will be perceived that the bill which has been for so long a time under discussion in the Senate, for giving to the Courts of the United States the exclusive jurisdiction in certain cases, affecting the rights of subjects of foreign countries, has been passed in that body by a large majority. It is a bill which we conceive to be of serious importance, towards the preservation of the peace of the country, by bringing to the decision of the National Courts, questions of a National character, and such as the country at large may justly be held responsible for, by foreign nations, instead of leaving them to be decided by the courts of the individual States. It embraces a class of cases which evidently, by the theory of the government, belong to the jurisdiction of the national courts, and not to the State courts. We hope that the House of Representatives will not adjourn before concurring in the passage of this bill.

The passage of the bill was natrowly contested, it seems, and opposed by Mr. Calhoun and others.

The National Intelligencer says.—

Mr. Calhoun continued to treat this as a very bold and dangerous innovation upon both the Constitution and the law of nations. He and his friends seemed determined to resist, to the last, all provision against the wild, tumultuary, aimless claim for a State of a limitless criminal jurisdiction, that may, at the indiscreet pleasure of mobs, of 'sympathizers,' and other border feelings, plunge the country into war upon any and every occasion, without any possibility of interference by that Government which is alone responsible to foreign nations.

British West Indies.—Barbadoes dates are to June 15th.

The news of the earthquake at Hayti, had excited a strong sensation in all the British West-India Islands.

The Earl of Elgin had been duly inaugurated as Governor of Jamaica.

Commercial distress still continued at Jamaica, and consequently money was scarce. Failures for heavy amounts had taken place, and others, it was thought, would soon follow. The crops promised well—particularly the cane, which it was thought would give a large return of sugar; the weather having of late been favorable to agriculture. The want of labor was however much felt.

The Standard of May 18th, states that the emoluments which may have been derived by Sir Charles Metcalfe, in his capacity of Governor, over and above his fixed salary, were directed by his Excellency to be paid over to the Public Treasury, for the use of the island.

Several shocks of earthquakes had been experienced throughout the island.

STATISTICS—*Congressional—Apportionment.*—The new apportionment bill, as passed by Congress and approved by the President, allows one member for 70,680 of federal population, and a Representative for each fraction over one half the ratio. This will give a House of Representatives of 223 members instead of 242, the present number. The following table, compiled from the New York Aurora, shows the total number of members by the different ratios since the adoption of the Constitution:—[Newark Daily Adv.

Year 1789,	Fixed by the Constitution,	65	members
1793,	Ratio of 33,000,	105	"
1803	" 33,000,	141	"
1813,	" 35,000,	181	"
1823,	" 40,000,	212	"
1833,	" 47,700,	242*	"
1843,	" 70,680,	223	"

* Including Michigan and Arkansas, admitted into the Union in 1836.

The following further statement shows the comparative representation of the States according to the last ratio and the new apportionment:

FREE STATES.

	PRESENT RATIO.	NEW RATIO.
New York,	40	34
Pennsylvania,	28	24
Ohio,	19	21
Massachusetts,	12	10
Maine,	8	7
Indiana,	7	10
New Jersey,	6	5
Connecticut,	6	4
New Hampshire,	5	4
Vermont,	5	4
Illinois,	3	7
Michigan,	1	3
Rhode Island,	2	2
In Free States,	132	155
In Slave States,	100	88
	242	223

SLAVE STATES.

	PRESENT RATIO.	NEW RATIO.
Virginia,	21	15
North Carolina,	13	9
Tennessee,	13	11
Kentucky,	13	10
Georgia,	9	8
South Carolina,	9	7
Maryland,	8	6
Alabama,	5	7
Louisiana,	3	4
Mississippi,	2	4
Missouri,	2	5
Arkansas,	1	1
Deleware,	1	1
Total,	100	88

It will be seen that, while the Free States lose 7 members from their present representation, the Slave States lose 12 members; thus nearly retaining their present position, by the increase of population in the Southwestern States and Missouri. The number of Representatives to which the Slave States are entitled by the new ratio, on the slave population of over two millions, is 20. In other words, if the free population only were represented, the number of members from those States would be only 68, instead of 88.

The 11 States in the Valley of the Mississippi, (including Michigan,) by the new census and ratio, increase their representation from 60 to 83 members, while the 15 Atlantic States are reduced from 173 to 140 members, showing a large gain to the States west of the mountains.

Electoral Votes.—The number of Electors of President and Vice President under the apportionment will be 275, (instead of 294, as in 1840,) of which 138 will be necessary for a choice.

MARRIAGES.

In this city, Mr. Leonard Startevant, of New Orleans, to Miss Mary V. daughter of David Wheelock, Esq. of Readfield Me.

In this city, by Rev. Mr. Gray, Mr. William Stocking, of Charlestown, to Mrs Catherine P. Hyde, of Boston.

On Saturday morning, by Rev. J. F. Clarke, Nathaniel Hawthorne Esq., to Miss Sophia Anna Peabody, daughter of Nathaniel Peabody Esq.

On Sunday evening, by Rev. Mr. Gray, Mr. John Andrews to Miss Frances Mitchell.

On Sunday morning, by Rev. J. F. Clarke, Mr. David S. Hill to Miss Mary Osgood.

In Roxbury, 7th inst, by Rev. Mr. Howe, William Raymond Lee Esq., to Miss Helen Maria, daughter of the late Thomas Amory Esq.

In Waltham, on Sunday evening last, by Joseph Bond Jr. Esq. Mr. Henry A. Potter to Miss Susan Sproul.

In Salem 7th inst, Mr. Edward C. Cabot, of Boston, to Martha E. daughter of the late Nathan Robinson of S.

In Salem, on Wednesday morning, July 6, by Rev. Mr. Worcester, Mr. Samuel G. Reed, of Boston, to Miss Caroline P., daughter of Peter E. Webster, Esq.

In Portland, by Rev. Dr. Nichols, Capt. Charles F. Williams to Mrs Caroline C. Williams both of Portland.

In Newport, R. I. 28th ult, Robert Hallowell Gardner Jr. Esq. of Gardner, Me. to Miss Sarah Fenwick, daughter of the late Noble W. Jones Esq. of Savannah, Ga; 5th inst, Mr. Samuel P. Crins of Providence, to Anna Elizabeth Prior, of N, daughter of the late Capt. John Prior, of Baltimore.

In Duxbury, 3d inst. at church, Mr. Harvey Soule to Miss Priscilla Pierce, both of D.

In Worcester, by Rev. Mr. Hill, Mr. Wm. O. Fay, to Miss Mary A. daughter of Deacon A. Merrifield of Worcester.

In Brattleborough Vt. by Rev. Mr. Brown, Mr. D. W. Parker of Fitchburgh, to Miss Dianth J. Wilcox of Newport, N. H.

In Cincinnati, 5th inst. by Rev. Dr. Beecher, Mr. John L. Granger, of Springfield, Mass, to Mrs. A. Iddings, of Philadelphia.

DEATHS.

In this city, Mr. John B. Broaders 58, Zilpha M. daughter of John D. and Elizabeth M. Richardson 4; Mrs Mary D. Eaton, wife of Mr. Charles F. Eaton 34; Mr. Daniel Whittier aged 30.

At sea, in November last, Mr. George Lewis Cunningham, of this city, 33.

In Charlestown, Miss Hannah P. Colby of Plaistow N. H. 17.

In Cambridge Mrs P. G. Bradford aged 44, wife of the late Mr. Robert Bradford; Mr. Elbridge G. Fairbanks 33.

In Needham, 5th inst. Mrs Ellis Williams, 58, wife of Silas Williams, Esq.

In Newburyport, Mrs Sylle, relict of the late Micajah Sawyer, aged 95.

In Stockbridge, June 27, Mrs Frances P., wife of Mr. Ebenezer Watson, and eldest daughter of the late Judge Sedgwick.

In Burlington, Vt. 3d inst of consumption, Rev. James Marsh D. D. late President of the University at Vermont, 47.

In Brattleboro' on Thursday 7th inst, Julia Elizabeth, only daughter of Gardner C. Hall, aged 8 yrs, after an illness of 17 hours.

In Payson, Ill, Lucretia, widow of Col. Wm. Dodd, formerly of Malden Mass.

In Galveston (Texas,) Mrs Ellen M. Gibbs aged 43, formerly of Boston, widow of the late Alexander Gibbs Esq.

At his residence in Cecil county, on the 1st inst. Hon. Thomas W. Veazey, formerly Governor of Maryland, in the 69th year of his age. He was one of the Presidential Electors in 1812; was repeatedly a member of the House of Delegates—in 1833 was a member of the Executive Council, and in 1836 he succeeded Hon. James Thomas as Governor of the State. He was a man of fair abilities and was universally respected for his public and private virtues.

IMPORTANT WORK—Now in the course of publication, a Dictionary of Arts, Manufactures, and Mines, containing a clear exposition of their principles and practice, by Andrew Ure, M. D.—illustrated with 1241 engravings.

To any person sending us five dollars at one time, in advance, we will forward the numbers by mail, as soon as they come from the press. To suitable Agents, this affords a rare opportunity, as we can put the work to them on terms extraordinarily favorable. Seven dollars will be charged for the work when complete. Address, post paid, SAXTON & PEIRCE, No 133 Washington st., Boston. j16

BOSTON CIRCULATING LIBRARY.—Recently added:—Forest Life, by the author of a New Home; Diary and Letters of Madame D'Arblay—Cleaveland's Voyages and Commercial Enterprises Fathers and Sons, by Theodore Hook; Italy and the Italian Islands, &c. Terms $4 per annum; 6 mos. $2 50; 3 months, $1 50; 1 month, 75 cents. WM. CROSBY & CO, 118 Washington st. j16

DR. DIX'S TREATISE ON STRABISMUS. Treatise on Strabismus, or Squinting, and the new mode of treatment illustrated by engravings and cases. Published by WM. CROSBY & CO, 118 Washington st. j16

MOORE'S POETICAL WORKS—The Poetical Works of Thomas Moore, complete in 10 vols, 12mo; collected by himself; illustrated with two beautiful steel engravings in each volume—London—for sale by W. CROSBY & CO, 118 Washington st. j16

NEW BOOKS—New Novel—Sir Henry Morgan, the Buccanier; Druitts Modern Surgery; Kebles Childs Christian Year; Tennyson's Poems, 2vols, 12mo; Sophocles Romaic Grammar; Forest Life, by author of A New Home; Observations on the Bible, by Elliot; Johnston's Elements of Agricultural Chemistry; Bakewell's Republic of Rome, 12mo, for schools; Henry of Ofterdingen; Zeuobia, or letters from Palmyra, 4th edition; Whately's Kingdom of Christ; Borrow's Gypsies of Spain; Parker's Discourse of Religion, &c; Twice Told Tales, by N. Hawthorne, 2 vols, 16mo—for sale by J. MONROE & CO, 134 Washington st. j16

A NEW AND IMPROVED EDITION.—Mitchells Reference and distance Map of the U. S. and Mitchels Map of the World a Mercatory Projection Map is five feet ten inches in length, and four feet ten inches in breadth; engraved, printed, colored and mounted in the most elegant style. It is constructed on a scale of twenty-five miles to an inch, according to the method known as Flamstead's improved projection. On it will be found upwards of 12000 counties, districts, parishes, townships, towns &c., arranged in conformity with the census, as published by the authority of Congress; together with all the additional counties, townships, &c., organized since that period, as far as they could be obtained.

In addition to the above, there is a General Map exhibiting the entire territory of the United States, stretching from the Atlantic to the Pacific, and from British America to Mexico; with the stage and railroad routes.

An octavo volume of 342 pages accompanies the Map, containing an index of all the counties, districts, townships, &c.

Orders by Mail will receive prompt attention.

Sold only by TAPPEN & DENNET, 114 Washington street. Agents for the Philadelphia Publishers. j16

JUST PUBLISHED, Elements of Agricultural Chemistry and Geology. By F. W. Johnston, M. A. F. S. This treatise is intended to present a familiar outline of the subjects of Agricultural Chemistry and Geology, as treated of more at large in my Lectures, of which the first part is now before the public. Also, Cobbitt's American Gardener.

For sale by SAXTON & PEIRCE, 133 Washington st. j9

URE'S AND BRANDE'S DICTIONARIES.—Brande's comprises Science, Literature and Art, with a description and history of every branch of human knowledge, illustrated with engravings on wood, in 24 parts at 25 cents each—Ure's is devoted to Arts, Mines and Manufactures, with illustrations, to be completed in 21 Nos at 25 cents each, or $5 if paid in advance; $7 will be charged when complete. Address SAXTON & PEIRCE, 133 Washington st. j9

BOOKS PER CALEDONIA—The Nautical Almanac and Astronomical Ephemerics for the year 1842, published by order of the Lord's Commissioners of the Admiralty—Knights's Guide to Service, &c—fresh supplies of Druitt's Surgeon's Vade Mecum—Alison's French Revolution; Brande's Manual of Chemistry; Aycough's Index to Shakspeare, &c. &c. Just received and for sale at TICKNOR'S, corner of Washington and School sts. j9

NEW BOOK—Forest Life, by the author of a New Home, Who'll Follow, in 2vols, 12mo—just published; for sale by J. MUNROE & CO, 134 Washington st. j9

JAMES'S LAST NOVEL.—Morley Ernstein; or the Tenants of the Heart, by G. P. R. James, complete in 1vol, 12mo—for sale by J. MUNROE & CO, 134 Washington st. j9

LEILA, or the Siege of Grenada; and Cableron the Courtier, by the author of Rienzi, Eugene Aram, &c. illustrated with splendid engravings from drawings, by the most eminent artists, under the superintendence of Mr Charles Heath, and a fine portrait of Bulwer—for sale at TICKNOR'S, corner of Washington and School streets. j9

SACRED MUSIC—New Work—Now in press and will be published early in August, the Boston Musical Education Society's Collection of Church Music, published under the sanction of the B. M. E. Society—to consist of original Psalms, Hymn, select pieces and chants; also the Church Service entire, Te Deums, Responses, &c. It will also contain, in addition to other works, a treatise on the voice.

It is well adapted to the service of all christian denominations, and is respectfully recommended to the notice of teachers and choirs throughout the country. Many of the principal churches and societies in Boston have already agreed to adopt it in their choirs when published.

Compiled by B. F. Baker, President of the B. M. E. Society, and conductor of music at Dr Channing's, and J. B. Woodbury, organist at the Odeon.

SAXTON & PEIRCE, 133 Washington st., Publishers. july 2

NO. 19 OF URE'S Dictionary of Arts, Manufactures and Mines is published and ready for delivery to subscribers—price $5 in advance; $7 when completed; published by SAXTON & PEIRCE, No 133 Washington street. j2

PRICE REDUCED from $1 to 75 cents—Gove's Lectures; Lectures to Ladies on Anatomy and Physiology, by Mary S. Gove—published by SAXTON & PEIRCE, 133 Washington st. j2

LETTER TO THE FRIENDS OF REV. F. T. GRAY, and the Bulfinch street Society, occasioned by Strictures on two Sermons, preached by him, on Sunday, Nov. 29, 1841, at the Bulfinch street Church, by a proprietor of said Church—Just published and for sale by J. MUNROE & CO, 134 Washington st. j2

OBSERVATIONS ON THE BIBLE, for the use of young persons, 1vol, 12mo—just published and for sale by J. MUNROE & CO, 134 Washington st. j2

WARE'S INQUIRY, concerning Religion—An Inquiry concerning the foundation, evidences and truths of Religion, by Henry Ware, D. D., 2v, 12mo—published and for sale by J. MUNROE & CO, 134 Washington st. j2

BARRETT'S LECTURES—A course of Lectures on the doctrines of the New Jerusalem Church, as revealed in the Theological writings of Emanuel Swedenborg—delivered in the city of New York during the winter of 1840—41, by B. F. Barrett, Pastor of the First Society of the New Jerusalem Church in New York—a few copies for sale by J. MUNROE & CO, 134 Washington st. j2

MAGAZINES FOR JULY—New Vols—JORDAN & CO, 121 Washington street, this day issue the following works, comprising new volumes, and affords the most favorable chance for new subscribers—

The Lady's Book, with three rich plates, and articles from Miss Sedgwick, Willis, Arthur, Leslie, Mrs Hall, &c.—$3 per year, or 25 cents singly.

Graham's Ladies' and Gentlemen's Magazine, with beautiful engravings, and an excellent variety of reading articles—$3 per year, or 25 cents singly.

The Ladies' Musical Library, with thirteen pieces of new and popular Music; beautifully got up, and containing a choice variety of the best songs, duets, marches, waltzes, quadrilles, &c—$3 per year, or 25 cents per No.

Ladies' Pearl—with engravings, monthly, at $1 per year. This Magazine is edited by a clergyman, and its contents are of the most pure and elevated character. Orders for the above or any of the Magazines of the day, promptly executed; address JORDAN & CO, 121 Washington st. j2

MONTHLY MISCELLANY for July—This day published—Contents—Letter to a friend on Religious Experience; the Paupers' Funeral; the Identity of Jesus after and before his resurrection; a visit to Canada; an illustration of the Social Power of Christianity, a sermon by Chandler Robins; the voices of the Day; Reply to a Friend; Take heed to thyself; the Throne of Grace; Notices, Intelligence. A new volume commences with the present number—subscriptions received by the publishers—W. CROSBY & CO, 118 Washington st. j2

GREAT NATIONAL WORK.

TAPPAN & DENNET, No. 114 Washington st., Boston, propose to publish by subscription, in fourteen numbers, at the low price of twenty-five cents each number, the Life of Washington, by Jared Sparks. Each No. to contain between 40 and 50 pages, and to be embellished with the following fine steel and copperplate engravings, viz:

1. Portrait of Washington, at 40, by Peale. 2. Portrait of Mrs. Washington, at 26, by Woolaston. 3. View of Mount Vernon. 4. Battle of Braddock's Defeat. 5. Head Quarters at Cambridge. 6. Plain of Boston and Environs. 7. Head Quarters at Morristown. 8. Head Quarters at Newburg. 9. Plan of Farms at Mount Vernon. 10. Battle of the Brandywine. 11. Portrait of Washington, by Stuart. 12. Encampment at Valley Forge. 13. Battle of Germantown. 14. Facsimile of Washington's Hand Writing.

The Portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of manuscript drawings in the possession of General Lafayette, which are executed with scientific accuracy and beauty. The first number will be issued on the first day of August, 1842.

Active and trustworthy men can find employment in procuring subscribers for the above work.

Postmasters and others who obtain subscriptions, and become responsible for five copies, shall receive a sixth copy gratis. They will please to let the publishers know by the 1st of August, how many copies are subscribed for, and how they shall be forwarded.

A liberal discount will be made to periodical agents. jy2

DR. CHANNING'S WORKS—The works of W. E. Channing, complete in five volumes, for sale by W. CROSBY & CO, 118 Washington st. jy2

NEW BOOK, by the Author of New Home.—Forest Life: by the Author of a New Home: 2 vols, 12mo—this day published; for sale by WM. CROSBY & CO, 118 Washington st. j2

EVERY LADY her own Flower Gardener, by Louisa Johnson, containing simple and practical directions for cultivating Plants and Flowers in the Northern and Southern States. Also—Flora's revealings and hints for the management of Flowers in Rooms, etc. With brief botanical descriptions of Plants and Flowers, the whole in plain and simple language, expressly calculated for popular use—18mo. Fresh and large supply this day received by WM. CROSBY & CO, 118 Washington st. jy2

COMMON SCHOOL GRAMMAR—The Common School Grammar—A concise and comprehensive Manual of English Grammar, containing in addition to the first principles and rules briefly stated and explained, a systematic order of Parsing, a number of examples for drilling exercises, and a few in False Syntax, particularly adapted to the use of Common Schools and Academies, by John Goldsbury, A. M., Teacher of the High School, Cambridge—published and for sale by J. MUNROE & CO., 134 Washington st. j18

RECENT PUBLICATIONS—Duty of the Free States, 2 parts, by W. E. Channing; Diary of Madame D'Arblay, 2 vols; Livermore's Commentary, vol 2; Poetical Remains of Miss Lucy Hooper; Letter to Dr. Channing, by O. A. Brownson; Chandler's edition of the Bankrupt Law of the United States; Essays, by Francis Bowen, 12mo; Lewis and Clarke's Expedition, 2vols, Fam. Lib'y; Capt. Hudson's Stories for children; Persevere and you must Succeed; What's to be Done, or the Will and the Way; Cobbett's American Gardener, 12mo; Parker's Lectures on Matters pertaining to Religion, 8vo; Morley Ernstein, by G. P. R. James, &c. For sale by WM. CROSBY & CO, 118 Washington st. j18

PRIVATE HOSPITAL IN BOSTON.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard Street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation; and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the Iodine Bath, Sulphur Bath, and other medicated baths, as recommended by Dr. Green, of London, in the treatment of various chronic diseases. Terms, $6 to $10 per week. j11

*GATES' ACADEMY, MARLBOROUGH.

POETRY.

For the Register and Observer.

A MORNING HYMN.

IN ALPHABETICAL LINES.

Abroad through verdant meads I stray,
Beneath Aurora's smiling ray;
Cheered by the exhilarating hour;
Delighted with each waking flower.
Eden seems pictured forth again,
Fair as once graced Euphrates' plain.
Gayety tunes, in warbling songs,
Hymns of high praise, from speechless tongues.
Inspired like them, ye sons of men,
Join in full chorus with the strain.
Kindred of Angel choirs above,
Light up the flames of heavenly love;
Muse on the beauties of the scene,
New dressed in crimson, white and green.
O, rise from slumber and adore:
Pass not in sloth the dawning hour—
Quicken, exert each nobler power.
Rouse to fresh life the heart, the mind,
Sense, reason, feeling, taste refined;
Taste for the pure to all be given
Under the whole expanse of Heaven.
Vast are the scenes of life around;
Wide may a living joy abound.
Xerxes' vain pomp might end in woe;
Your's be the nobler part to show,
Zeal that shall make a Heaven below.

S. W.

MISCELLANEOUS.

For the Register and Observer.

WORCESTER COUNTY SUNDAY SCHOOL CONVENTION.

The Annual Meeting of this Association was held in Lancaster on Tuesday, June 14, 1842. The purpose of the convention was to choose officers for the ensuing year, hear their Secetary's Report and to engage in such other exercises as would be useful, interesting and appropriate. Eleven o'clock A. M. was the appointed hour of assembling, and for an hour before the appointed time the teachers and superintendents and ministers from the neighboring towns were arriving from all directions. Those who arrived early passed an agreeable hour promenading in the balcony of the Hotel, greeting friends, viewing the surrounding scenery, and seeing those who happened to be more tardy than themselves drive up. The '*Lancaster* House,' which was the first place of assembling, stands on the east side of the road with its end to the street. Beyond the driveway at the foot of its doorsteps and between the Hotel and the main road, is a small oval grass-plat neatly fenced and in which are three or four trees. Beyond the road and at a distance of some fifty rods westward, is a fertile valley through which runs the Nashua river, on the western borders of which are seen the graceful slopes of 'George Hill' with their fine farms and neat dwellings. But the pleasantest part of the prospect from the balcony was the intelligent and lively looking teachers as they drove up in their various vehicles in couples, in fours or in sixes as the case might be.

At eleven o'clock, Ministers, Superintendents and Teachers left the Hotel and marched across the green to the Church. After a prayer by Rev. Mr. Sears, the Annual Report of the Association was read by its Secretary, the Rev. Mr. Palfrey of Grafton. From the Report it appeared that there were between two and three thousands of scholars and teachers connected with these associated schools. In one school, were 260 scholars, about 40 teachers, and also a Bible Class of 50 members, making in all 350 persons in a single parish who were connected with its Sabbath School. After the close of the morning services in the Church, the congregation was invited by Mr. Sears, the pastor of the Lancaster Society, to return to the Hotel and partake of a collation. It has been customary with the Association to hold conventions once or twice in each year, and for the ladies of the towns in which these conventions from time to time are held to provide a collation for the whole. The repast on this occasion had been furnished and prepared by the liberality, labors, and taste of the ladies of Lancaster. The table was spread in a large hall which had lately been dressed for a temperance celebration, and the hall had not yet shifted off its temperance decorations. In large evergreen letters on the wall of one end of the apartment were these words, 'Wine is a mocker;' on the opposite end, 'Pure water the emblem of truth.' The main table ran the whole length of the hall through its centre, and was bountifully loaded and beautifully decorated. At each of the four corners of the hall was a smaller table at which tea and coffee were poured. At each of these four smaller tables a lady with one or more assistants officiated, and some thirty or forty appointed for the purpose distributed the bounties of the tables among the company who were thick-standing in all parts of the hall. After a blessing had been implored by Rev. Mr. Fosdick of Sterling, the scene of active operations in the hall commenced.

After the collation and at 2 o'clock P. M., the company went again to the church. At this afternoon service the Rev. Mr. Sears's Sabbath School children with their teachers were present, and occupied and filled nearly half the body pews of the church. A prayer was made by Rev. Mr. Stebbins of Leominster, a sermon was preached by Rev. C. F. Barnard of Boston, addresses were made by several gentlemen belonging to the association, and the services were finally closed with singing. It is no part of my purpose to report what was said on the occasion; my design is merely to describe the scene, and then to make one or two remarks upon it. At the close of these afternoon services the children and their teachers, together with all strangers who might be present, were again invited to go to the hall of the Hotel and take refreshments. The children accepted the invitation with pleasure and partook of the bounties of the table with great satisfaction. The teachers and others who had come from the neighboring towns were soon seen picking up their shawls and reticules, sorting out into their original little companies, taking leave of friends and starting off on their homeward journies. The weather in the morning had been unpleasent and looked threatening, but the clouds which had scowled so ugly at that time had now disappeared, having done no harm except to alarm the timid. I shall not sketch the report and speeches, though *they* constituted the attraction which had thus drawn the good people together. It was grateful to notice the interest felt in their work by the teachers present at this Convention. Mistresses dismissed their schools, mechanics locked up their shops, farmers quit their fields, and housekeepers despatched the duties of two days in one, in order to attend this Sunday School Convention. Horses and carriages were matched and hired, and little travelling companies formed to go 5, 10 or 15 miles to the Convention, with as much interest and spirit as was felt by the Jews of old in grooping themselves into paschal families to go to Jerusalem to keep the Passover. Some young ladies procured a horse and carriage and hired a driver to bring them from their town to Lancaster to this Convention. At one time when a similar Convention was held at Nothboro' there were 40 teachers from Leominster school present. There was to be a Temperance Pic-Nic at Leominster on the next day after *this* Convention, and the ladies of that town on Monday previous not only despatched the heavy duties peculiar to that day of the week but made preparations for the Convention on Tuesday and cooked and prepared their portions for their own Pic-Nic table for Wednesday. These facts and domestic operations have been referred to, to show how ready these country teachers are to labor and make sacrifices in order to put themselves in the way to learn their duties and to meet those with whom they can sympathize. Their example in this respect deserves attention. We teachers of the cities seem too often to be indifferent to such meetings, while they contrive all sorts of 'ways and means' and overcome various obstacles that they may *attend* them. Teachers in the country towns, it is true, are less liable than we to have their interest diverted from their work, and engrossed by amusements and novelties. The course of their lives is a more monotenous routine than ours; and they may therefore delight in these Conventions because there is a ride connected with them and for variety's sake. But making due allowance for these motives, which no doubt operate, there is still an engagedness in their work and a willingness to make sacrifices in promoting it which are commendable and which we city teachers should do well to note for imitation.

I have introduced this narrative *here* that I might use it as an illustration of duty, and in giving religious instruction through such medium—a sort of parable of a feast—I feel warranted by high example.

Benevolence alone had impelled the ladies of Lancaster to provide the repast. They had done it to promote the comfort and enjoyment of their guests, and the distributors of their bounty had acted from equally kind intentions.

Suppose some one had declined the invitation to go to the hall; or that when there he had been gazing at the decorations of the hall while the waiters were distributing the refreshments, and through such inattention had lost the opportunity to obtain any; or that he had peevishly rejected the proffered food and impertinently said to the waiter that the refreshments which he offered were fit only for the youngest guests; would you not consider such an one in a high degree ungrateful, discourteous and unwise? Suppose this same individual later in the day had keenly suffered from hunger and faintness; by whose fault would he have suffered? If those ladies & waiters were wise and kind, would the former invite guests of all ages and provide aliment suitable only for the youngest and would the latter offer meat to babes, and milk to adults? Were a man to invite adult company and provide only *toys* for their entertainment, we should conclude either that he intended to insult his company or that he misjudged their tastes.

God has benevolently furnished in the Scriptures a repast for our minds as well adapted to their wants and as necessary to their support as were the bounties of that Lancaster table to meet the bodily wants of the guests who were invited to partake them. To this banquet he has invited *all* his children, and it must follow that he has provided something in it which is fit for all. Your Sunday School teachers act the part of waiters and kindly offer each week to dispense to you portions of this spiritual food. The same rules apply to your conduct in the Sabbath School which applied to the conduct of those children at the Convention feast. If negligent and inattentive here you are as ungrateful to God who has provided the Scriptures and to the teachers who offer to dispense them, as was the child we have supposed in the other case to the kind ladies who had given the feast and the obliging waiters who had been selected to disperse it. Was gratitude due to those persons for giving food which could nourish the *body* but for a *day*, and is none due to God for giving you the Scriptures to sustain your *spirits forever?*

Was it hateful and unwise for that child to decline to go to the hall and to be negligent and imprudent when there, and is it amiable and wise for you to neglect the richer boon which God from purer motives through your teachers offers? That negligent child suffered for his folly; are you sure you never can suffer for neglecting your privileges here? The sum of the lesson and purpose of the comparison is to teach you, that if when you come here each week you attentively listen to what is said, and remember it, and practice upon it, it will make you happy; you will be kind and dutiful and have many friends. But if inattentive here, your minds will not be stored with the Christian rules of conduct here imparted; your conduct in all probability will not be governed by them; you will be selfish, revengeful, disobedient, and quarrelsome, and soon find yourselves without friends and always be in trouble.

A C.

STURGE'S OPINION OF OUR PEOPLE.

The English Quaker, Joseph Sturge, visited this country in 1841, and spent several months in travelling and making observations. From a book he afterwards published, the following passage is taken:

'Whether I consider the religious, the benevolent or the literary institutions of the Northern States—whether I contemplate the beauty of their cities or, the general aspect of their fine country, in which nature every where is seen rendering her rich and free tribute to industry and skill—or whether I regard the general comfort and prosperity of the laboring population—my admiration is strongly excited, and, to do justice to my feelings, must be strongly expressed. Probably there is no country where the means of temporal happiness are as general diffused, notwithstanding the constant flow of emigrants from the old world; and I believe there is no country where the means of religious and moral improvement are so abundantly provided—where the facilities of education are more within the reach of all—or where there is less of extreme poverty and destitution.

'As morals have an intimate connection with politics, I do not think it out of place to record my conviction, that the great principle of popular control which is carried out almost to its full extent in the free States, is not only beautiful in theory, but that it is found to work well in practice. It is true that disgraceful scenes of mob, violence, and lynch law have occurred, but perhaps not as frequently as popular outbreaks in Great Britain; while, generally the supremacy of law and order have been restored, without troops, or special commissions, or capital punishments.'

RELIGIOUS DENOMINATIONS IN PRUSSIA.

From the report of J. G. Hoffmann, director of the statistical bureau at Berlin, we draw a number of interesting facts. The number of inhabitants in Prussia in January, 1841, was 14,907,097. The number, at the present time, is over 15,000,000. The kingdom is divided into eight provinces, Prussia, Posen, Bradenburg, Pomerania, Silesia, Saxony, Westphalia, and the Rhine provinces. These are sub-divided in twenty-five government districts, and 328 circles. The universities are Berlin, Halle, Bonn, Koenigsberg, Breslau, and Griefswalde. The numbers in the religious denominations, with the exception of Neufchatel, are as follows: evangelical Christians, Lutherans and Reformed, 8,604,748; Roman Catholics, 5,294,003; Greek Church, 1,300; Mennonites, 14,495; Jews, 183,679.

Thus it appears, that there are eight evangelical Christians to five Roman Catholics. The remaining sects are about one sixtieth part of the population. The Jews constitute about one seventy-seventh part. Bradenburg, Pomerania and the greater part of the province of Saxony contain 3,919,831 souls connected with the Protestant Church, and but 41,924 Catholics. The latter are mainly in Posen, Westphalia and the Rhine provinces. There is a small sect of dissenters from the Greek Church, who abjure war, the taking of oaths, etc. The Jews are found in the large cities, as Berlin, Potsdam, etc. There are 16,800 in Westphalia and the Rhine provinces.

THE JOYS OF HOME.

O, what so refreshing, so soothing, so satisfying, as the placid joys of home!

See the traveller. Does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vividly in his remembrance. It quickens him to diligence; it cheers him under difficulties; it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it communes with him as he journeys; and he hears the promise which causes him to hope 'thou shalt know also that thy tabernacle shall be in peace; and thou shalt visit thy habitation and not sin.'—O, the joyful reunion of a divided family—the pleasures of renewed interview and conversation after days of absence.

Behold the man of science. He drops the labor and painfulness of research, closes his volume, smooths his wrinkled brow, leaves his study, and, unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children.

'He will not blush that has a father's heart,
To take in childish play a childish part:
But bends his sturdy back to any toy
That youth takes pleasure in to please his boy.'

Take the man of trade. What reconciles him to the toil of business? What enables him to endure the fastidiousness and impertinence of customers? What rewards him for so many hours of tedious confinement? By and by the season of intercourse will arrive? he will be embosomed in the caresses of his family, he will behold the desire of his eyes, and the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find his recompense.

Yonder comes the laborer. He has borne the burden and heat of the day; the descending sun had released him from his toil, and he is hastening home to enjoy repose. Half way down the lane, by the side of which stands his cottage, his children run to meet him; one he carries and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See, his toil-worn countenance assumes an air of cheerfulness; his hardships are forgotten; fatigue vanishes; he eats and is satisfied; the evening fair, he walks with uncovered head around his garden; enters again and retires to rest, and 'the rest of a laboring man is sweet, whether he eats little or much.' Inhabitant of this lonely, lovely dwelling, who can be indifferent to thy comfort! Peace be to this house.'

'Let no ambition mock thy useful toil,
Thy homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor.'

A GOOD WIFE.

Sir James Mackintosh thus beautifully describes, in a letter to a friend, the character of his deceased wife. It contains one of the most interesting exhibitions of female excellence, and the power of female influence we have ever met with. If there were more such wives, there would be less domestic sorrow.

'Allow me in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth. I found an intelligent companion and a tender friend, a prudent monitress, the most faithful of wives, and a mother as tender as children ever had the misfortune to loose. I met a woman who by the tender management of my weaknesses, gradually corrected the most pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indolence to all the exertions that have been useful or creditable to me, and she was perpetually at hand to admonish my heedlessness and improvidence.—To her I owe whatever I am; to her whatever I shall be. In her solicitude for my interest, she never for a moment forgot my feelings or my character. Even in her occasional resentment, for which I but too often gave her cause, (would to God I could recall those moments) she had no sullenness nor acrimony. Her feelings were warm and impetuous, but she was placable, tender, and constant. Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, and after eight years of struggle and distress had bound us fast to each other—when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor—I lost her, alas! (the choice of my youth and the partner of my misfortunes,) at a moment when I had a prospect of her sharing my better days.

The philosophy which I have learnt, only teaches me that virtue and friendship are the greatest of human blessings, and that their loss is irreparable. It aggravates my calamity, instead of consoling me under it. My wounded heart seeks another consolation. Governed by these feelings, which have in every age and region of the world actuated the human mind, I seek relief, and I find it, in the soothing hope and consolatory opinion, that a benevolent wisdom inflicts the chastisement, as well as bestows the enjoyment of human life; that superintending goodness will one day enlighten the darkness which surrounds our nature, and hangs over our prospects; that this dreary and wretched life is not the whole of man; that an animal so sagacious and provident, and capable of such proficiency in science and virtue, is not like the beasts that perish; that there is a dwelling-place prepared for the spirits of the just, and that the ways of God will yet be vindicated to man. The sentiments of religion, which were implanted in my mind in my early youth, and which were revived by the awful scenes which I have seen passing before my eyes in the world, are, I trust, deeply rooted in my heart by this great calamity.'—*Rel. Mag.*

FAITH OF THE INDIANS.

Catlin gives the following account of the belief of the Western tribes of Indians in a future state, as described by an Indian chief.—

'Our people all believe that the spirit lives in a future state—that it has a great distance to travel after death towards the West—that it has to pass a dreadful deep and rapid stream, which is hemmed in on all sides by high and rugged hills—over the stream, from hill to hill, there is a long and slippery pine log, with the bark peeled off, over which the dead have to pass to the delightful hunting grounds. On the other side of the stream, there are six persons on the good hunting grounds, with rocks in their hands, which they throw at them all when they are on the middle of the log. The good walk safely to the hunting grounds, where there is one continual day—where the trees are always green; where the sky has no clouds—where there are continual fine and cooling breezes—where there is one continual scene of fasting, dancing and rejoicing—where there is no pain or trouble, and people never grow old, but forever live and enjoy the youthful pleasures. The wicked see the stones coming, and try to dodge, by which they fall from the log, and go down thousands of feet to the water, which is dashing over the rocks, and is stinking with dead fish and animals, where they are carried around and brought continually back to the same place, in whirlpools; where the trees are all dead, and the waters are full of toads and lizards, and snakes; where the lost are always hungry, and have nothing to eat; are always sick and never die; where the wicked are continually climbing up by thousands on the side of the high rock, from which they can overlook the beautiful country of the good hunting grounds, the place of the happy, but never reach it.'

SCHOOL FOR GIRLS IN DUXBURY.

THE Summer Term of this School will commence on Wednesday, June 1st. Instruction will be given by competent and experienced teachers in the common and higher branches of English education—the French language—needle work and music. Pupils will receive every necessary attention both in and out of the school.

The Town of Duxbury is located on the sea shore 32 miles from Boston, and is considered a healthy, pleasant resort, especially in the summer season.

Terms, $30 per quarter, including board—Music $10 per quarter, extra. Refer to Rev. Josiah Moore, Duxbury, Alden Bradford, Esq., and Dr. John Ware, Boston. is2m may 7

LIBRARY OF HARVARD UNIVERSITY—All persons having Books from the Library of the University, are required, by law, to return them before or on Wednesday, the 22d instant.

The Public Library will be re-opened for the use of books on Monday morning, July the 18th; and, during the vacation, which continues from that time till commencement, it will be accessible to visitors every Monday forenoon.

T. W. HARRIS, Librarian.

Cambridge, June 18, 1842.

ONE PRICE STORE.—Arrangements have been made to make up to order, Cloths, Cassimeres and Vestings, in the best manner, and at very low prices. An experienced Tailor will be in constant attendance, who will make or cut garments in the best and most economical manner. Persons who prefer to purchase cloth and have their garments cut, are assured that the utmost care will be used for a good fit. All those who practice economy in the cost of their clothing, will find this a good opportunity to make a saving, and be attended with no trouble.

Just recieved from New York, and assortment of good quality Cloths, Cassimeres and Vestings, at unusual low prices. Constantly on hand, Tailor's Trimmings of every description.

Another lot of those stout Cassimeres, of good quality, have been recieved, and will be sold at the same low price as formerly.

☞ There is no place in Boston where Sheeting and Shirtings can be bought lower than at the One Price Store, No. 28, Washington st. a 16

CHRISTIAN FATHER'S PRESENT TO HIS FAMILY—Important and interesting work, embellished with several hundred Fine Engravings, just published and for sale at No. 133 Washington st., Boston, entitled

BIBLE BIOGRAPHY; or, the Lives and Characters of the principal personages recorded in the Sacred Scriptures; practically adapted to the instruction of youth and private families; together with an Appendix, containing Thirty Dissertations on the Evidences of Divine Revelation, from Simpson's Key to the Bible; being a complete summary of Biblical Knowledge, carefully condensed and compiled from Scott, Doddridge, Gill, Patrick, Adam Clarke, Pool, Lowth, Horne, Wall, Stowe, Robinson, and other eminent writers on the Scriptures; embellished with several hundred engravings on wood, illustrative of Scripture Scenes, Manners, Customs, &c.

SAXTON & PEIRCE, Publishers.

AGENTS WANTED.

Persons in the country, willing to act as Agents, will receive all the necessary information, by addressing their letters to the subscribers as above, post paid.

This beautiful and interesting work consists of one large octavo volume, of about 500 pages, printed from new and elegant bourgeois type, on the finest paper. The price is fixed at $2,50 per volume, handsomely bound in gilt, and lettered.

A liberal discount made to those who purchase by the quantity. jl1

FAMILIES PURCHASING CLOTH.

FOR Boys' Spring Clothing, are invited to call and examine a lot of Stout Cloths and Cassimeres, manufactured expressly for that purpose, now selling at the ONE PRICE STORE. No. 28 Washington street. We purchase our goods with great care, having particular reference to their intrinsic value, as well as the goodness of the colors, and offer every article as low as it possibly can be afforded, adhering strictly to one price, thus enabling those unacquainted with the value of goods to purchase on as good terms as the most experienced judges. Patterns of our goods will be cheerfully furnished, if any purchaser wishes to compare them with prices elsewhere, as we feel confident the price of every article is as low (to say the least) as at any other store in New England.

a9 KIMBALL & PHELPS.

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

PUPILS of both sexes are received at any time into the family of the Principal. Also parents, having children to be educated and wishing to retire from the city during the summer months, can be accommodated with pleasant rooms and board, if seasonable application be made. Lessons on the Piano will be given by a competent teacher.

P. ALLEN, Principal.

Northfield, Ms. March 19.

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

EDMUND B. WHITMAN.

Cambridge, Feb. 26. tf feb 26

BOOKS PER COLUMBIA.—Hook's Sermons on various subjects—Woodsworth's Evangelical Repentance—Plain Sermons by contributors to the Tracts for the Times—Percival's Letter to Dr. Arnold—Pusey's Letter to the Archbishop of Canterbury, on the present crisis of the English Church—The Articles treated on in Tract 90 reconsidered, and their interpretation, by Rev. E. B. Pasey—Parker on the modern treatment of Syphilitic Diseases—Dr. Lane's Compendium of Materia Medica—Key's Practical Treatise on the Venereal Disease—The Ladies' Fancy Needlework Instructor, by Mrs Bradbee, 2d ed.—Selections from Physicians' Precriptions, with a Key, 8th ed., much improved.

For sale by W. D. TICKNOR, Agent, corner of Washington and School sts. june 11

LETTERS ON UNITARIANISM, in reply to Letters, by Rev. Thomas Best, intended to confute a pamphlet, by Dr Channing, entitled "Objections to Unitarian Christianity considered," by Henry Hunt Piper, 12mo, London—for sale by

m26 J MUNROE & CO, 134 Washington st

DAVIES'S COURSE OF MATHEMATICS—Davies's Arithmetic—Designed for the use of Academies and Schools.

Davies's First Lessons in Algebra—Being an introduction to the Science, and forming a connecting link between Arithmetic and Algebra. Davies's Elements of Geometry—This work embraces the elementary principles of Geometry. The reasoning is plain and concise, but at the same time strictly rigorous. Davies's Practical Geometry—Embracing the facts of Geometry, with applications in Artificer's Work, Mensuration and Mechanical Philosophy.

Davies's Bourdon's Algebra—Being an abridgment of the work of M. Bourdon, with the addition of practical examples.

Davies's Legendre's Geometry and Trigonometry—Being an abridgment of the work of M. Legendre, with the addition of a Treatise on Mensuration of Planes and Solids, and a table of Logarithms and Logarithmic Sines. Davies's Surveying—With a description and plates of the Theodolite, Compass, Plane-Table and Level; also, Maps of the Topographical Signs adopted by the Engineer Department; an explanation of the method of surveying public lands, and an Elementary Treatise on Navigation. Davies's Analytical Geometry—Embracing the Equations of the Point and Straight Line—of the Conic Sections—of the Line and Plane in Space—also, the discussion of the General Equation of the second degree, and of Surfaces of the second order.

Davies's Descriptive Geometry—With its application to Spherical Projections. Davies's Shadows and Linear Perspective. Davies's Differential and Integral Calculus. For sale by TAPPAN & DENNET, 114 Washington st. j18

MONTHLY MISCELLANY FOR JUNE—This day published, the Monthly Miscellany for June, edited by Rev. E. S. Gannett—Contents—Grounds of Religious Belief; Means of Religious Growth; Memoir of Rev. Daniel B. Parkhurst; The Holy Spirit—A Sermon; Johns's Poems; Follen's Works; Cuba in 1838.

Notices of Recent Publications.—Channing's Duty of the Free States; Furness's Domestic Worship.

Intelligence.—Dudleian Lecture; Resignation of Rev. Professor Ware; Religious Anniversaries; The Collation; American Unitarian Association; Berry Street Conference; Sunday School Society; Meeting for Missionary Purposes; Massachusetts Bible Society; Congregational Charitable Society; American Peace Society; Society for promoting Christian Knowledge, Piety and Charity; Convention of Congregational Ministers; Evangelical Missionary Society; Society for Propagating the Gospel.

Published by WM. CROSBY & CO., 118 Washington street. j ne 11

BOOTS AND SHOES—THEO. H. BELL, 155 Washington street, opposite the Old South Church, respectfully informs his friends and the public in general, that he has received his full supply of Spring and Summer Boots and Shoes, of the latest styles, and of every description, consisting in part of

Ladies Kid Ties and Slips, of all colors,	75 to 1,25
" Light and Black Gaiter Boots,	2,00 to 2,50
" " " Half Gaiters,	1,25 to 1,50
" " " Gaiter Shoes,	1,25 to 1,50
" Fine Kid and Morocco Village Lace,	1,13 to 1,38
" Fine Kid and Morocco Ties, spring heels and runarounds,	1,00 to 1,25
" Kid Ties and Slips,	50 to 75
Gents Fine French Calf Boots,	5,50 to 6,00
" Fine and Common Calf Boots,	3,50 to 5,00
" Fine Goat Boots,	3,50, to 4,50
" Calf, Goat and seal peg'd Boots,	2,50 to 3,00
" Calf, Goat and Cloth high cut Shoes,	1,75 to 2,25
" Kid Walking Pumps,	1,37 to 1,75

Misses, Boy's and Children's Boots, and Shoes of every description and quality.

Persons in pursuit of a first rate article of Boots and Shoes will do well to call as above, as every article is particularly made for the subscriber and warranted, they can denend upon having a prime article at the lowest market price. A large assortment of French Shoes constantly on hand of the latest patterns. 2mis a 30

A BRIEF and Explicit Statement of Unitarian Views, by a Minister to his Congregation. For sale by JAMES MUNROE & CO., 134 Washington street.

ONLY $1.25! For Ladies best quality of Half Gaiters and Gaiters Shoes. At T. H. BELL'S, 155 Washington street, opposite the Old South Church. may 28

FOLLEN'S WORKS—The works of Charles Follen, with a memoir of his life, in 5vols, 12mo—for sale by J. MUNROE & CO, 134 Washington st. m28

THEIR'S HISTORY OF THE FRENCH REVOLUTION.—An American Edition of this great work is now in a course of publication in weekly numbers, in excellent style, and accompanied with the French Plates—thirteen in number, done on steel. The work is valuable and well deserves the great sale it has met in France, which, it is mentioned, has reached forty thousand copies at the commencement of the American Edition. It has added much to the reputation of its eminent author, M. B. Theirs, and has been commended as a model of narration and historical criticism. It is issued in a form, that brings it within the reach of the mass of readers; while, at the same time, it stands well in point of excellence. It will be complete in 60 weekly numbers at 12 1-2 cents each. MESSRS. JORDAN & CO., 121 Washington street, alone supply the work here. may 28

COBBETT'S AMERICAN GARDENER.—The American Gardener; a treatise on the situation, soil, fencing, and laying out of Gardens; on the making and managing of hot-beds and green-houses, and on the propagation and cultivation of vegetables, herbs, fruits and flowers, by W. Colbett—1st American edition. Address (post paid) SAXTON & PEIRCE, 133 Washington st. m28

VALUABLE WORK OF TRAVELS.—Notes of a Tour through Turkey, Greece, Egypt, Arabia, Petrea to the Holy Land, including a Visit to Athens, Sparta, Delphi, Cairo, Thebes, &c., by E. J. Morris—2vols. Just received and for sale by SAXTON & PEIRCE, 133 Washington st. m28

NEW BOOKS—This day received—Notes of a Tour through Turkey, Greece, Egypt, Arabia Petrea to the Holy Land, &c., by E. Joy Morris, 2 vols.

Ribs and Trucks, from Davy's Locker, being Magazine matter broke loose, and fragments of sundry things in-edited, 1v. The Life of the Rev. Wilbur Fisk, D. D., First President of the Wesleyan University, by Joseph Holdich, 1 vol, oct.

Fathers and Sons, a novel, by Theodore Hook, 2v, 12mo. What's to be Done, or the Will and the Way, by Harriet Martineau, author of Wealth and Worth, 1vol, 18mo. For sale by SAXTON & PEIRCE, 133 Washington st. m28

MESSRS. ABBOT'S Series of Reading Books.—Just published by W. CROSBY & CO., new stereotype editions of the following popular Reading Books, prepared by the Author of the Rollo Books, School Boy, Path of Peace, etc.

The Mount Vernon Reader, for Junior Classes—The Mount Vernon Reader for Middle Classes—the Mount Vernon Reader for Senior Classes. These books are prepared with special reference to their moral influence on the hearts and lives of the Young.

Of their excellence the publishers have received the strongest testimonials from those who have examined and used them. They are extensively used in the schools of Boston and vicinity, and in many other parts of the country. Teachers and School Committees are invited to send for copies for examination.

j4 118 Washington st.

NEW BOOKS for Sunday School Libraries.—Persevere and you must succeed, or the history of Mary Smith—Capt. Hudson, stories for children—Cousin Lucy among the mountains, by Abbot—do. on the Sea Shore, by Abbot—Masterman Ready, part 2d—Biographical stories for children, by Hawthorne—Crofton Boys, by Miss Martineau, &c—for sale by W. CROSBY & CO, 118 Washington st. j4

CRITICAL ESSAYS ON SPECULATIVE PHILOSOPHY—Critical Essays on a few subjects connected with the history and present condition of Speculative Philosophy, by Francis Bowen, A. M., 12mo.

The official and other papers of late Major General Alexander Hamilton, compiled chiefly from the originals in the possession of Mrs Hamilton.

Lectures on Divinity, by the late George Hill, D. D., Principal of St. Mary's College, St. Andrews, edited from his manuscript, by his son, Rev. Alexander Hill, 8vo.

D'Aubigne's History of the Reformation in Switzerland, 3vols, 12mo—for sale by TAPPAN & DENNET, 114 Washington st. j4

ROBINSON'S BIBLE DICTIONARY—For the use of Schools and Young Persons, by Edward Robinson, D. D., illustrated with maps and engravings on wood, 12mo—for sale by TAPPAN & DENNET, 114 Washington st. j4

THE BAPTISMAL QUESTION.—Just published and for sale at TICKNOR'S, corner of Washington and School streets. A Review of Rev. Messrs. Cooke and Towne's Hints to an Inquirer on the Subject of Baptism. By William Hague, Pastor of Federal Street Baptist Church. Also, as above, Towne's Hints and Winslow's Sermon. june 4

JUST PUBLISHED—The Four Gospels, with a Commentary, by Abiel Abbott Livermore, volume 2d, Mark, Luke and John.

Second edition, the four Gospels, with a commentary, by A. A. Livermore, volume 1, Mathew.

American Gardner, by Wm. Cobbett, 1st American, from the tenth London edition—price 75 cents.

Phrenology Applied to Marriage, by L. N. Fowler, practical phrenologist.

No. 8 of Dr. Ure's valuable work, a Dictionary of Arts, Manufactures and Mines, illustrated with 1241 wood cuts—subscription price $5.

Boz's Works, in twenty numbers, are now completed and finished at $5 entire. Address SAXTON & PEIRCE, Publishers and Booksellers, 133 Washington st. j4

PALFREY'S LECTURES—Academical Lectures on the Jewish Scriptures and Antiquities, by J. Gorham Palfrey, D. D., L. L. D., vol 2d, Genesis and Prophets—a few sets remaining will be furnished at subscription price, by the publishers, J. MUNROE & CO, 134 Washington st. m7

SEVENTY FIVE CENTS!—A large assortment of Bronze, Fawn and Black Kid Ties, at the low price of seventy-five cents a pair—this day received at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m7

THE CHRISTIAN INHERITANCE, or a collection of the promises of Scripture, under their proper heads, representing the blessings promised, and the duties to which promises are made, by Samuel Clarke, D. D.

Hervey's Meditations and Contemplations, with a sketch of his life, London edition.

Doddridge's Rise and Progress, London edition; Sacred Poetry, consisting of selections from the works of the most admired writers, edited by Rev. H. Stebbing, A. M. Received and for sale by TAPPAN & DENNET, 114 Washington st. m7

FURNESS FAMILY PRAYERS.—Domestic Worship, by W. H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia, 2d edition—just published and for sale by J. MUNROE & CO, 134 Washington st. m7

THE ANATOMIST'S VADE MECUM.—A fresh supply of the Anatomist's Vade Mecum; a system of Human Anatomy, by Erasmus Wilson, with 167 illustrations by Bagg, 2d edition, London, 1842. For sale at TICKNOR'S, corner of Washington and School streets. june 11

TALES

FOR THE PEOPLE and their children.—The greatest care is taken in selecting the Works of which the collection is composed, so that nothing either mediocre in talent, or immoral in tendency, is admitted. Each volume is printed on the finest paper, is illustrated with an elegant frontispiece, and is bound in a superior manner, tastefully ornamented. The following are comprised in the series, uniform in size and style:—

The Poplar Grove, or Little Harry and his Uncle Benjamin, by Mrs. Copley; Early Friendships, by Mrs. Copley; the Crofton Boys, by Harriet Martineau; the Peasant and the Prince, by Harriet Martineau; Norway and the Norwegians; or, Feats on the Fiord, by Harriet Martineau.

Masterman Ready, or, the Wreck of the Pacific. Written for Young People. By Captain Marryat, 2 vols; the Looking-Glass for the Mind; or, Intellectual Mirror. An elegant collection of Delightful Stories and Tales—many plates; Hope On, Hope Ever; or, the Boyhood of Felix Law, by Mary Howitt.

Strive and Thrive; a Tale, by Mary Howitt; Sowing and Reaping; or, What will Come of it? by Mary Howitt; Who shall be Greatest; a Tale, by Mary Howitt.

SAXTON & PEIRCE, 133 Washington street, Publishers and Booksellers. j25

JENKS & PALMER,

PUBLISHERS AND BOOKSELLERS,

131 Washington street, Boston.

☞ Furnish Country Traders, Towns, School Committees and Teachers on fair terms. j4

CLOTH STORE AND TAILORING ESTABLISHMENT, at 44 Washington street, 10 doors north of the Post Office.

JOHN H. PRAY offers to purchasers, at the lowest prices for cash or approved credit, his customary large assortment of German, French, English and American Woollen Goods and Summer Stuffs, for gentlemen and boy's wear. Also, Vestings of all sorts, and Trimmings for garments of the best qualities.

☞ Having recently secured the services of an experienced Tailor, he has made arrangements to make to order at short notice, in the best manner, and fashionably and satisfactory to those ordering them, Dress Coats, Vests, Pantaloons, Cloaks, Frock Coats, Surtouts and Over Coats of all descriptions. Also, Jackets, Vests and Pantaloons for Boys, and to cut all such garments, and to make alterations and repairs at prices as low as are charged by any others, where the work is done equally well. 3m m5

DICKENS WORKS FOR $4.—Pickwick Club, Nicholas Nickleby, Sketches Oliver Twist, Humphrey's Clock, Barnaby Rudge, by Charles Dickens in a readable type and on good paper, for sale by J. MUNROE, & CO. 134 Washington st. a 23

HAHNEMANN.—Doctrine et traitement Homœopathique des maladies chroniques traduit de L'Academie royale de Medicine, in 2 vols.

Traite de Matiere Medicales, ou de L'Action pare des Medicamens Homœpathiques, in 3 vols. Just received from Paris, and for sale at TICKNOR'S, corner of Washington and School streets. may 7

FOR SALE.

A lot of land, containing nearly eight acres, situated in Cambridge, Mass. Part of it is bounded south about four rods on the road, leading from the Botanic Garden to the road, leading from Cambridge to Lexington. This part of the lot is bounded west by land of the heirs of the late Joseph Bates. The other, which is the greater part of the lot, is bounded south by land of the said heirs, and west by an open lane, leading from the first mentioned road by the Botanic Garden, to the northwest corner of the lot; east by land of Mr Austin. Part of the lot is more elevated than any other land within the same distance from the College buildings. From it is a very extensive prospect, especially south east and south over Boston and several of the neighbouring towns. It is a beautiful situation for a country seat, and is already furnished with sundry requisites, which gentlemen of taste, who build in the country, procure at great expense of time and money, viz: apple trees, which, although not of the best kinds, would serve for stocks for such varieties as might be desired. Pear trees of the most delicious fruit, the average annual value of the product of which, if the trees had proper care taken of them, and were guarded against depredations, till the pears are ripe, would not be less than twenty dollars. Oak, walnut, and various other forest trees—a natural pond, the water of which never fails in the dryest times. This, if cleared of accumulated vegetable substances, would be of great value, or the circumjacent land, would